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MANUAL

OF THE

ST. JOHN BERCHMANS'

SANCTUARY SOCIETY

WITH A SKETCH OF THE SAINT'S LIFE

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APOSTLESHIP OF PRAYER

NEW YORK, N. Y.

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IMPRIMATUR

MICHAEL AUGUSTINE

Archbishop of New York

PREFACE

This Manual of the St. John Berchmans' Sanctuary Society is published with a threefold object:

First, to acquaint altar-boys and those in charge of them with the existence of an altar-boys' society, approved by the Church and richly indulgenced; and to suggest an authentic and reliable method of organizing such a society.

Secondly, to give briefly the ceremonies of the ordinary Church services, with which every altar-boy should be familiar. These ceremonies are taken principally from the Baltimore Ceremonial.

Thirdly, to portray the model which the Church herself selects for altar-boys by placing the Sanctuary Society under the patronage of St. John Berchmans.

May this little manual inspire Catholic youth with a love for the altar, and thus produce those ornaments so dear to the Prisoner of the Tabernacle, pious and faithful assistants to the ministers of the sanctuary!

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ST. JOHN BERCHMANS' SANCTUARY SOCIETY

Origin and Object.

This Society owes its origin to the piety and zeal of Father Vincent Basile, S.J., an apostolic missionary of South Slavonia.

Its object is to train boys who serve at the altar in that modesty and piety and that religious bearing essential to a function so high and honorable.

Seeing the success which attended his efforts, Father Basile presented a petition to the Holy See begging that the Society be approved by the Holy Father and enriched with Indulgences from the treasures of the Church.

This petition for the establishment of what is sometimes called the Altar-boys' Society was as follows:

Father Vincent Basile, of the Society of Jesus, apostolic missionary of the Southern Slavs, humbly prays that our most Holy Father will deign to approve, and grant some graces to, a pious Society of those who are engaged in the service of the Church, established under the patronage of the Bl. John Berchmans, Confessor of the Society of Jesus, in order that they may, with all possible devotion and piety, fulfil so sacred an office.

He therefore begs, in behalf of the Altar-boys' Society:

1. A plenary Indulgence on the day of admission to the Society, and on the feast of Bl. John Berchmans.

2. A plenary Indulgence on each of the five Sundays preceding the thirteenth of August, the feast of Bl. John Berchmans.

(This number was chosen to commemorate the five years spent by the Saint in the Society of Jesus.)

3. An Indulgence of one hundred days to each member every time he serves at Mass, or makes a devout genuflection before the altar, or behaves with religious modesty in the church.

4. An Indulgence of seven years every time he recites the five prayers in honor of Bl. John Berchmans. (See page 131.)

5. That this Society may be instituted in any place, by any priest, secular or religious, with the approbation of the Ordinary.

(N. B.—All these Indulgences may be applied to the relief of the souls in purgatory. The usual conditions of Confession, Communion and prayer for the Pope's intention are required for gaining the plenary indulgences. The privilege of gaining the Indulgences of the Five Sundays was extended by His Holiness Pope Leo XIII. to all the faithful.)

Approbation.

In an audience granted on the twenty-first day of September, 1865, the Holy Father, Pius IX, by divine Providence Pope, through me the undersigned, Cardinal Perfect of the Congregation for the Propagation of the Faith, has kindly approved the pious Society

described in this petition, subject, however, in its institution to the consent of the Ordinary; and, as regards the first and second points, he has granted the favors requested, subject to the usual conditions; and for the third and fifth, he also grants the grace asked in the petition; as also for the fourth, provided they be approved by competent authorities;—to take effect at once, without promulgation by Brief, on being recorded amongst the acts of the Congregation of Indulgences.

Given at Rome, at the Palace of the Congregation for the Propagation of the Faith, the day and year above mentioned.

AL. CARD. BARNABO, Pref.

The present rescript was recorded by the Secretary of the Sacred Congregation of Indulgences, on the thirtieth of September, 1865, in accordance with the decree of the same Congregation issued April 14, 1856.

In testimony whereof, etc.

Given at Rome, in the Secretariate aforesaid, day and years as above.

PHILIP CAN. COSSA, Subst.

Rules of the Society.

1. The members of this pious Society shall take care to show the greatest modesty and reverence in their manner in church. They will, therefore, abstain from speaking without necessity; genuflect devoutly when passing before the Blessed Sacrament; care-

fully observe all the ceremonies, and avoid turning their heads this way and that way, out of curiosity, especially while serving Mass.

2. They will learn by heart the answers which they have to make to the priest at Mass, and say them distinctly and devoutly.

3. They will remember that they fulfil a duty which only angels are fit for; and that by fulfilling it well they undo the evil of the wicked.

4. They will have a horror of bad words; and will never utter them, nor suffer others to do so.

5. They will go to Holy Communion at least once every two weeks, and on the Feast of St. John Berchmans, August 13 or November 26.

6. Once a month they will be present at the instruction given by the priest, either on the Catechism or the Sacred Ceremonies.

7. They may say daily the following prayer: O blessed St. John Berchmans, who didst edify all by thy modesty and purity; who didst shine by the example of thy reverence in church, and by thy devotion to the Most Blessed Sacrament, to our Blessed Lady and to St. Aloysius, obtain for us the grace to imitate thee in these virtues, so that those who look upon us while we are in church, being reminded of thee, may give honor to God and to thee. *Our Father. Hail Mary. Glory.*

ORGANIZATION.

Membership.

1. Membership in the St. John Berchmans' Sanctuary Society is not confined to those only who by their office assist at the Altar, but extends to all others, whether clerics or laymen, who voluntarily give their services in the church or at the altar.

2. Application for membership should be made to the Director.

3. The applicant shall remain on probation for six months, during which time he must learn the answers for Mass and the method of serving Mass, and prove his earnestness by his fidelity to the rules of the Society.

4. The times suitable for receiving publicly as members those who have successfully gone through their probation are the feasts of the Immaculate Conception, December 8, or of St. John Berchmans' August 13 or November 26. The Sundays within the octaves of these feasts may be selected if more convenient. Members may be received at any time, but if some public ceremony accompanies the reception, it will make a deeper impression on the minds of the members and induce others to seek admission into the Society.

The Director.

1. The Director is *ex officio* the Rector of the church or college, or any priest appointed by him. He may have a substitute who will have active control of the Society.

2. There should be a register in which the name, surname, age and address of the members are to be inscribed by the Secretary: and it is very advisable that there should be in the sacristy a picture or statue of St. John Berchmans and a list of the Indulgences granted by Pope Pius IX.

3. Let him sign the certificates of aggregation whether in leaf or book form, inserting at the end the name and surname of the new member, together with the day and year of admission, and stamp the certificates with the seal of the church.

4. If those who are admitted are among the servers in his church, let him consider with what care they observe all the rules of the Society. General admonitions should be given only at the time of the monthly instructions, except in extreme cases.

5. The Director shall use only the seal of his own church when signing leaflets or booklets for those members who out of devotion serve Mass outside their own parish church.

6. Every month he shall call a meeting of all the members.

7. Let him see that the Secretary announces the times of the regular and special meetings.

8. At the meetings let him give a short instruction, in which he will explain one of the Rules, or point out defects, or treat of something concerning the Christian life, or the ceremonies which are to be observed in church services, especially in Mass. Let him also from time to time drill the members in the ceremonies.

9. Let him give notice of the first of the five Sundays, so that all who intend to make them may gain the Indulgences; likewise let him announce the novena or triduum before the feast of St. John Berchmans. Moreover, the novena or the triduum may be made in common by proposing each day some points to be considered, and by a general Communion on the feast.

10. The officers suggested for the Society are: a President, a Secretary, a Treasurer and a Master of Ceremonies. They may be either appointed by the Director or elected by the members.

11. The Director is free to add to the number of officers if he deems it useful to do so for the good of the Society, the honor

of St. John Berchmans and the greater glory of God.

The President.

The President should preside at all the meetings of the Society and, in the absence of the Director, say the prescribed prayers. He shall appoint all committees with the advice of the Director.

The Secretary.

He shall keep an exact account of the minutes of all the meetings, as well as a list of the candidates and members, and mark their attendance at the meetings. It will be his duty to publish seven days in advance a notice of the day and hour of meeting. This notice should be pinned on the bulletin-board in the sacristy.

The Treasurer.

He should receive the dues from the members and keep an exact account of all moneys. At the end of each meeting he should hand to the Director the amount collected and obtain a receipt from him. No money shall be paid out without the consent of the Director.

The Master of Ceremonies.

He shall be in charge of the candidates during the time of their probation. He shall

explain to them the method of serving Mass and hear them recite the answers, which all should know by heart. He shall direct the boys in the sanctuary on all public occasions.

Order of Business.

1. Opening prayers: *Prevent, we beseech Thee, O Lord,* etc., p. 127.

O blessed St. John Berchmans, etc., p. 4.

Our Father; Hail Mary; Glory.

2. Hymn.

3. Roll call.

4. Reading of minutes of previous meeting.

5. Reports from officers and committees.

6. Instruction by the Director; or reading of the Rules; or explanation of the ceremonies of Mass.

7. Closing prayer: *O blessed St. John Berchmans,* etc., p. 4.

Litany of Loretto, p. 127.

RECEPTION OF MEMBERS.

The reception may open with a hymn, during which the candidates kneel at the sanctuary rail. Then the Director turning toward them says:

DIRECTOR—My children, what has led you to the foot of the altar?

CANDIDATES—Reverend Father, the desire we have of being received into the St. John Berchmans' Sanctuary Society.

DIRECTOR—Do you know the obligations you are about to contract, and do you promise to comply with the rules and practices of this Society?

CANDIDATES—Yes, Reverend Father, we know the obligations and we promise, with the grace of God and the protection of our holy patron, St. John Berchmans, to discharge them faithfully.

DIRECTOR—In consideration of your holy desire and your good dispositions I receive you into the St. John Berchmans' Sanctuary Society.

The following act of consecration is repeated aloud after the Director:

O most glorious St. John Berchmans, mirror of innocence, modesty, obedience, devotion and fervor, I choose thee as my special advocate with God, and beg thee to obtain for me the grace to imitate thy virtues. O thou who, when dying, didst hold in thy hands thy crucifix, thy beads and thy rule-book, saying: "These are my arms;

with these I die willingly," I beg thee, by the Blood of Jesus Christ, to obtain for me such reverence for the holy precepts of the Gospel, such filial devotion to the blessed Mother of God, and such love for Jesus crucified for my sake, that these three affections may be my weapons for overcoming every assault of the devil; so that in my last hour I, also, may repeat after thee with compunction and confidence: "These three have been most dear to me in life; with these I die willingly."

V. Pray for us, St. John Berchmans.

R. That we may be made worthy of the promises of Christ.

Let us pray.

Grant, we beseech Thee, O Lord God, that we may follow the example of that innocence and fidelity in Thy service with which the angelic youth John consecrated the flower of his age, through our Lord Jesus Christ Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

The Director then blesses the badges.

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit coelum et terram.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

Omnipotens sempiterne Deus, qui Sanctorum tuorum effigies sculpi (aut pingi) non reprobas, ut quoties illas corporis oculis intuemur, toties eorum actus et sanctitatem ad imitandum memoriae oculis meditemur, has, quaesumus, sculpturas (aut imagines) in honorem et memoriam beati Joannis Berchmans, confessoris, adaptatas, bene ✠dicere et sancti✠ficare digneris; et praesta ut quicumque eas gestando confessorem tuum suppliciter colere et honorare studuerit, illius meritis et obtentu, a te gratiam in praesenti et aeternam gloriam obtineat in futurum.

Per Christum Dominum nostrum. Amen.

The badges are then sprinkled with holy water, and giving the badge to the candidate, the Director says:

"Receive this badge as a mark of your consecration to your holy patron; and remember, while wearing it, to prove yourself his worthy child by the innocence and holiness of your life."

Giving the manual, the Director says:

"Receive this manual which contains the rules and practices of the Society, and be ever faithful in observing them."

Then follows the priest's blessing—*Benedictio Dei omnipotentis, etc.*

The ceremony may conclude with the Benediction of the Blessed Sacrament if convenient, or if not, with the singing of the *Magnificat* or *Holy God, we praise Thy Name.*

THE METHOD OF SERVING MASS.

LOW MASS WITH ONE SERVER

General Directions.

1. The server should consider it a high honor to attend a priest offering the Holy Sacrifice of the Mass. He should, therefore, perform this important office with great purity of conscience, reverence and devotion.

2. The *Sign of the Cross* is made by placing the left hand flat and horizontal a little below the breast, and touching the forehead, breast, left and right shoulders with the fingers of the open right hand, while saying: *In nomine Patris et Filii et Spiritus Sancti. Amen.*

3. An *inclination* is made by moderately bowing the head.

4. A *simple or moderate bow* implies an inclination of both head and shoulders.

5. A *low or profound bow* is made by bending the head and body so as to be able to touch the knees with the hands.

6. A *genuflection* is made by bringing the right knee down to the floor near the left foot and rising up again as soon as the knee has touched the floor.

7. A *double genuflection* is made by kneeling for an instant on both knees to-

gether and in this position making a low bow. In bringing the knees down, the right should go first, in rising the left goes first.

8. *Joining the hands* is done by placing the palms of the hands flat one against the other with the fingers kept straight and close together. The right thumb should be placed over the left, and the hands should point sightly upwards.

9. When the hands are not employed they should be thus joined against the breast. When one of them is engaged, the other should rest lightly on the breast.

10. The server should make an inclination whenever he hears the priest pronounce the Holy Name of Jesus, of Mary, or of the Saint whose feast is then being celebrated.

11. In answering, he should be distinct, and conform his tone to that of the priest. His head should be inclined forward slightly and his eyes modestly lowered.

12. When passing before the middle of the altar the server should always genuflect to the Cross.

13. The server must kneel on the lowest step at the opposite side of the altar to that on which the Missal is placed; except at the last Gospel, when he will remain on the same side as the book.

PARTICULAR DIRECTIONS.

Duties of a Server Before Mass.

1. Before going to the sacristy he should see that his clothes, hands and face are clean, that his hair is well combed and his shoes blacked.

2. He should be in the sacristy a quarter of an hour before the time for the beginning of Mass.

3. He should observe silence in the sacristy and prepare himself at once for serving Mass so as to assist the priest when he comes.

4. He should be careful to put on his surplice in the proper manner. He should open the lower part with both hands, pass it over his head to his shoulders. Then he puts first the right arm in the right sleeve, and then the left in the other sleeve, and having properly arranged it about him, he fastens it in front. In taking it off he should first loose the strings, then withdraw his left arm from the sleeve, and lifting the surplice from the left side above the head over the right shoulder, he takes it off from the right arm.

5. Should he have to put the wine and water in the cruets, he must not fill them to overflowing, and he should see that they are quite dry on the outside. He should then place the cruets, together with the small dish and finger towel, on the small table near the altar.

6. It will be his duty also to see that the bookstand and cards are on the altar, and to light the candles for low Mass.

7. If the altar boys light the candles for the different exercises in the church, they should do so according to the following direction: First, the candles on the Epistle side must be lighted, then those on the Gospel side; secondly, the server is to light the first candle nearest the cross on the top row, then the next, and so on in regular order. When he has finished the top row he is to go on to the second, then to the third, etc.; but in lighting each row he must always begin with the candle nearest to the cross. They are to be extinguished in the opposite order.

8. If the server has to prepare the priest's vestments in the sacristy, he is first to see that the table on which they are to be placed is free from dust; then he will put upon it, first the chasuble, then the stole and the maniple, and over these the girdle and the alb. The lower part of the alb must be turned backward towards the upper opening, that the priest may slip it easily over his head.

9. When the priest comes to vest, the server should stand at his left and hand him the vestments.

10. He will first present the amice, which he should so hold that the priest can take

it by the ends to which the strings are attached.

11. He will next prepare the alb, which the priest has to put on his head. The server may lay it open on the table or pass it over the priest's head and hold up for him the sleeves, first the right one and then the left.

12. He then doubles the girdle, and with the tassels to the right, holds it horizontally and slightly stretched behind the priest, and gives it into his hands when he reaches back to receive it. After the priest has tied the girdle, the server arranges the alb neatly and allows it to hang within an inch of the floor.

13. He then presents the maniple to kiss, after which he may either himself fasten it on the priest's left arm or let the priest do it, handing him a pin if necessary.

14. After the maniple, he offers him the stole, which is best held with both hands near the middle, and allowing a distance of about a foot and a half from hand to hand.

15. He then prepares the chasuble, folding the back of it and letting it lie on the table for the priest to put it on; or else, especially if it be not easily folded, he may himself pass it over the priest's head.

16. Lastly, he will give the priest the biretta, keeping the corner, which is to be in front, turned towards himself.

17. When the priest is vested, the server

takes the missal and holds it straight before his breast, resting it at the lower corners on his hands and keeping the back of it to his right. He then makes with the priest a low bow to the crucifix or chief image in the sacristy and a simple bow to the priest, and walks before him to the altar.

18. Having arrived at the lowest step of the altar, the server places himself at the right of the priest. Should the priest have to pass him, he will step back and allow him to pass. He then receives the cap, kisses the priest's hand and cap and makes a genuflection. He raises the priest's alb a little in front to help him in ascending the steps and goes up to place the missal on the stand with the back to his right. He then puts the cap in a suitable place, and kneels down on the floor in front of the altar, at the priest's left hand, and a little behind him.

From the Beginning of Mass to the Offertory.

1. When the priest descends to the floor to commence Mass and bows or genuflects, the server bows profoundly and with the priest makes the sign of the Cross. Whilst doing so, if he says the word, *In nomine Patris, etc.,* he inclines his head, and when *Adjutorium nostrum in nomine Domini* is said, he makes the sign of the Cross.

2. After the priest has said the *Confiteor,* the server says the *Misereatur,* turned to-

wards him in the position of a simple bow, and then bowing profoundly towards the altar he says the *Confiteor,* turning a little toward the priest at the words *et tibi Pater* and *et te Pater;* and striking his breast three times as he says *mea culpa, mea culpa, mea maxima culpo.* The server keeps in the same position as that of the *Confiteor* until the priest has said the *Misereatur;* but at the words *Indulgentiam, absolutionem, etc.,* he kneels erect. He inclines again towards the altar at the words *Deus tu conversus vivificabis nos,* till the prayers at the foot of the altar are over.

3. At the word *Oremus,* he stands up and raises the priest's alb a little in front as the latter ascends the steps. He then kneels on the lowest step on the Gospel side, makes the sign of the Cross with the priest at the *Introit* and again at the end of the *Gloria.*

4. When the Epistle or Lesson is finished, he says *Deo Gratias* and goes up to where the priest is reading; and when the latter leaves the missal he removes it to the Gospel side. Should the priest genuflect during the reading after the Epistle, the server will do the same.

5. The missal on the Gospel side is always to be put with its open part turned towards the server's place at the Epistle corner. Having put the missal in this position, the server retires a little, and with his face turned towards the Gospel corner an-

swers to the *Dominus vobiscum* and the *Sequentia Sancti Evangelii,* at which latter words he makes with the thumb of his right hand a small sign of the Cross on his forehead, another on his lips and a third on his breast. He then makes an inclination of the head towards the book at the Holy Name of Jesus, which is generally mentioned at the beginning of the first Gospel, and goes to the Epistle side, where he stands and faces the missal as long as the Gospel is being read. When the Gospel is over, he answers *Laus tibi Christe,* and kneels down on the lowest step.

6. If the Holy Name is not mentioned at the beginning of the Gospel, the server waits for a moment and then makes an inclination or slight bow to the priest. If the priest should genuflect during the Gospel, the server will do the same. When the priest genuflects at the words *Et incarnatus est* in the *Credo,* the server will make a profound bow, and as the priest finishes the *Credo* he will make the sign of the Cross with him.

From the Offertory to the End of the Elevation.

1. When the priest uncovers the chalice the server, without bow or genuflection goes direct to the credence-table for the cruets, which he takes to the side of the altar at the Epistle corner. Standing there

and facing the Gospel side, he waits till the priest approaches. He then makes a simple bow to him, and with his right hand presents the cruets, first the wine and then the water, and while giving the water he receives back the wine with his left.

The general rule when presenting anything to the celebrant or receiving anything from him, is to kiss both the object and the celebrant's hand; but here the rubrics say not to kiss the priest's hand, but only the cruet.

Having received back the cruets, he makes a simple bow to the priest, replaces the wine on the credence-table, takes the towel and basin, and goes back to the side of the altar, where the priest, after some prayers, washes his fingers. The server before and after pouring the water bows to him with a simple bow. He then carries back the cruet and basin and returns again to get the towel. When the priest hands it to him, he makes another simple bow and replaces it on the credence-table. He takes the bell from the credence-table, if it be there, and goes to kneel on the lowest step in front of the altar at the Epistle corner.

2. At the *Orate Fratres,* the server should not answer till the priest has turned again toward the altar, and should the *Orate fratres* be said when the server is still at the credence-table, he will kneel at the lowest step and answer.

3. At the *Sanctus,* he makes a simple bow and gives three strokes with the bell. At the words *Benedictus, etc.,* he ceases bowing, and, having put down the bell, makes the sign of the Cross with the priest.

4. When the celebrant stretches his hands over the chalice, the server warns the faithful of the approaching consecration by a few light strokes of the bell. Then, taking the bell, he goes up and kneels on the edge of the platform, at the right of the priest.

During the consecration of both species, he inclines his head a little. At each elevation, he raises a little the end of the chasuble, taking hold of it with his left hand after the first genuflection, and letting it go before the second, while with his right hand he rings the bell at the first genuflection, then at the elevation, and again at the second genuflection.

From the Elevation to the End of Mass.

1. The Elevation being over, the server returns with the bell to his former place.

2. At the words *Nobis quoque peccatoribus,* he strikes his breast once. At the *Agnus Dei,* he inclines towards the altar, and, with the celebrant, strikes his breast three times. At the *Domine, non sum dignus,* he inclines and rings the bell three times, once each time the words are said.

3. When the celebrant uncovers the chalice after having consumed the Sacred Host,

the server carries the bell to the credence-table. He then takes the cruets and goes to the altar at the Epistle corner, where he stands, facing the priest. He inclines his head slightly, while the priest is drinking the Precious Blood, after which he approaches and stands beside him. When the priest holds the chalice towards him, he pours wine into it, and retires to the Epistle corner of the altar. Here he stands facing the priest, who comes to him for a second ablution, when he pours wine and then water over the priest's fingers as they rest on the chalice. The server should not kiss the cruet at the last ablution.

4. If Holy Communion is to be given to the faithful, the server, when the priest uncovers the chalice, goes and kneels on the lowest side step at the Epistle corner, where, bowing deeply, he says the *Confiteor* while the priest drinks the Precious Blood. The priest then says the *Misereatur* and the *Indulgentiam*. During the former the server bows low, and at the latter he makes the sign of the Cross, answering *Amen* after each.

If the server himself is to receive Communion, he will, before saying the *Confiteor*, procure the Communion-cloth, and after the *Indulgentiam* will go up and kneel on the edge of the platform in the middle of the altar, having made a genuflection before

ascending. After receiving and again genuflecting, he serves the ablution, if there are no other communicants; if there are others, he retires to kneel again on the lowest side step at the Epistle corner. After the Communion is given to the people, he will hold up the alb for the priest as the latter ascends the altar steps, and will kneel once more on the same side till the time for the ablution.

5. When the ablution is over, the server takes the cruets to the credence-table, and then removes the missal to the Epistle side, where its position is always to be such that the open part is turned toward the server's place at the Epistle corner. Having removed the missal, he kneels in front of the altar on the Gospel side.

6. During the blessing, he bows slightly, and then rises for the last Gospel, making the triple cross, on his forehead, lips and breast, at the words *Initium Sancti Evangelii.* He goes for the priest's cap, and then stands before the front steps at the Epistle corner, facing the priest, as long as the Gospel is being read. He genuflects with the priest at the *Verbum caro factum est,* and answers *Deo gratias* at the end, after which he goes up and takes the missal.

7. When the priest leaves the chalice on the altar and descends the steps to recite

the prayers after Mass, the missal should be left on the altar until the prayers are finished. The server should answer these prayers distinctly and devoutly.

8. He now descends the steps with the priest, genuflects when the priest bows to the cross, or genuflects to the Blessed Sacrament, kisses the cap, and gives it to the priest with his right hand in such a way that the priest can take hold of it conveniently. At the same time he kisses the priest's hand. He then precedes the priest into the sacristy, makes a deep bow with him to the crucifix or principal image in the sacristy, and a simple bow to the priest himself, and then, if the priest allows it, helps him in taking off the sacred vestments.

Whenever the Gospel is to be read from the missal, the priest will leave the missal open before the *Ite Misa est.* The server, then, after answering *Deo gratias,* removes the missal to the Gospel corner, where he kneels on the side of the platform during the blessing. He then stands facing the missal and answers at the beginning of the Gospel, after which he goes to get the priest's cap and then returns to the same place on the Gospel side. When the Gospel is over, he carries back the missal to the Epistle side and goes down with the priest as at other times.

SOME REGULATIONS FOR PARTICULAR MASSES.

1. In Masses for the dead the server does not kiss the priest's hand, or cap, or the cruets. He does not make the sign of the Cross at the Introit, nor strike his breast at the *Agnus Dei.* Some differences also occur in the answers, as indicated in the method of answering.

2. When Mass is celebrated at an altar where the Blessed Sacrament is exposed, the priest and the server genuflect on both knees on arriving at the altar and on leaving it. The kisses are omitted, and the bell is not rung. At the *Lavabo,* the priest steps down from the platform and faces the congregation while washing his fingers; and the server faces the priest, waiting there till the towel is returned.

3. In Masses where more than one Lesson is read, the server answers *Deo gratias* each time the priest gives the sign, but he will not rise to remove the book till the last Lesson is read. He will know that there is more than one Lesson by observing that the priest does not say the *Dominus Vobiscum* after the *Kyrie* or *Gloria,* and he will know the last Lesson by the priest going to the middle of the altar to say *Dominus vobiscum* before reading it.

LOW MASS WITH TWO SERVERS.

General Instructions.

1. The two servers are distinguished as first and second.

2. Their ordinary places are on the lowest step in front of the altar, the first always on the side where the Missal is, and the second on the opposite side, except when the last Gospel is read from the missal, when the second server remains on the Gospel side.

3. Both are to answer together. Neither should anticipate the other, and they should accord perfectly when performing the ceremonies common to both.

Particular Instructions.

1. When the priest is about to vest, both make a simple bow to him, place themselves the first at his right and the second at his left, and present the vestments alternately, the first the amice, the second the alb, etc.

2. In preceding the priest to the foot of the altar, the second leads, the first carrying the missal.

3. When the first goes up the altar steps, they both lift the alb slightly. While the first server sets the missal on the stand and places the priest's cap in its place, the second remains standing before the altar; and when the first returns, both kneel on the floor beside the priest, each distant from him about one foot. They then say the

prayers with him, after which they rise and again lift the alb as he ascends, then returning to their appointed places on the lowest step.

4. At the end of the Epistle, both servers rise. The first takes the missal. Then both meet before the steps in the middle of the altar, where they genuflect to the cross.

The first then passes in front of the second and places the missal on the Gospel side of the altar, while the second goes to the Epistle corner, in front of the steps, and stands there facing the missal. The first server, after the usual answers, goes to his place on the Gospel side. When the Gospel is over, both kneel.

5. When the priest uncovers the chalice, they again meet in the centre, where they genuflect as usual, and walk side by side to the credence-table, the second server at the right. The second server then serves the wine and water, while the first stands below the side steps facing the priest. At the *Lavabo,* both servers go up together, the first taking the basin and water-cruet, and the second the towel. Both wait facing the priest till he returns the towel, when they replace the basin, etc., on the credence-table. The second takes the bell, and both go to the middle, to genuflect, after which they retire to their places.

6. At the *Sanctus,* they bow slightly. At the Elevation both go up to the platform,

bow together, and hold up the chasuble at the two elevations, the first server with his right hand, the second with his left.

7. If Communion is given and the first server does not receive, the ceremonies prescribed for Mass with one server can be followed unchanged. If the first receives and not the second, both meet after the *Indulgentiam,* in the middle of the altar, where the second hands the Communion-cloth to the first, genuflects with him, and then kneels on the lowest step while the first goes up to receive. When the first comes down, both genuflect together, the second receives back the Communion-cloth and carries it to the credence-table, while the first retires to his ordinary place. If both servers are to receive, they go up and come down together at the usual time, and genuflect before and after receiving, as just described, the second taking back the Communion-cloth.

8. After Communion, the second server ministers both ablutions, the first remaining in his place till the other goes down with the cruets. The first then takes the missal, meets the second in the centre before the steps and passes in front of him, while the second goes to the Gospel corner, where he waits standing till the first is in his place on the Epistle side, when both kneel on the lowest step.

9. At the last Gospel, the first server at-

tends to the priest's cap, and at the end of the Mass to the missal. If the last Gospel is read from the missal, the first server does all that is laid down for Mass with one server, the second remaining in his place on the Gospel side till the end of Mass, allowing his companion, when ascending and descending, to pass before him.

10. They kneel with the priest while he recites the prayers after Mass. They should answer these prayers aloud and devoutly.

11. When the priest comes down the altar steps, the servers place themselves beside him, the first at his right hand and the second at his left, genuflect, even when the priest only bows, and precede him to the sacristy, the second server leading. They there make a low bow to the image and a simple bow to the priest, after which they may assist him in investing, receiving the sacred vestments alternately.

ANSWERS AT MASS.

The altar-boy should know the prayers well by heart, and in reciting them observe the pauses marked with a dash, thus—. Answer slowly and distinctly, paying attention to the accents marked.

Prayers at the foot of the Altar.

Priest. Introibo ad altare Dei.

Altar-boy. Ad Deum—qui lætíficat juventútem meam.

At Requiem Masses the following Psalm is not said, but the priest says at once the *Adjutorium.*

P. Judica me, Deus, et discerne causam meam de gente non sancta, ab homine iniquo et doloso erue me.

A. Quia tu es, Deus—fortitúdo mea—quare me repulísti,—et quare tristis incédo,—dum afflígit me inimícus?

P. Emitte lucem tuam et veritatem tuam, ipsa me deduxerunt et adduxerunt in montem sanctum tuum, et in tabernacula tua.

A. Et introíbo ad altáre Dei,—ad Deum,—qui lætíficat juventútem meam.

P. Confitebor tibi in cithara, Deus, Deus meus: quare tristis es anima mea, et quare conturbas me?

A. Spera in Deo,—quóniam adhuc confitébor illi,—salutáre vultus mei, et Deus meus.

P. Gloria Patri et Filio, et Spiritui sancto.

Here bow your head with the priest.

A. Sicut erat, in princípio—et nuc et semper—et in sæcula sæculórum. Amen.

P. Introibo ad altare Dei.

A. Ad Deum—qui lætíficat juventútem meam.

Priest and altar-boy make sign of the cross.

P. Adjutorium nostrum in nomine Domini.

A. Qui fecit cœlum et terram.

P. Confiteor, etc. . . . . ad Dominum Deum nostrum.

A. (Turning towards the priest) : Misereátur tui, omnípotens Deus;—et dimíssis peccátis tuis—perdúcat te ad vitam ætérnam.

P. Amen.

Now incline the head profoundly, and remain in this position until the priest, after your *Confiteor,* has recited the *Misereatur.*

A. Confíteor Deo omnipoténti,—beátæ Maríæ semper Virgini,—beáto Michaéli Archángelo,—beáto Joánni Baptístæ,—sanctis Apóstolis Petro et Paulo,—ómnibus Sanctis,—(turn towards the priest when saying *Pater*) et tibi Pater,—quia peccávi nimis cogitatióne, verbo et ópere,—mea culpa,—mea culpa,—mea máxima culpa (strike the breast each time you say *culpa.*) Ideo précor beátam Maríam semper Virgi-

nem,—beátum Michaélem Archángelum,—beátum Joánnem Baptístam, — sanctos Apóstolos Petrum et Paulum,—omnes Sanctos,—(at the word *Pater* turn again towards the priest) et te, Pater,—oráre pro me, ad Dóminum Deum nostrum.

P. Misereatur vestri omnipotens Deus, et dimissis peccatis vestris perducat vos ad vitam æternam.

A. Amen.

When the priest says the *Indulgentiam,* resume an erect position, making with him the sign of the cross.

P. Indulgentiam, absolutionem et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus.

A. Amen.

Bow the head slightly, and remain in that position until the priest ascends the steps of the altar.

P. Deus, tu conversus vivificabis nos.

A. Et plebs tua lætábitur in te.

P. Ostende nobis, Domine, misericordiam tuam.

A. Et salutáre tuum da nobis.

P. Domine, exaudi orationem meam.

A. Et clamor meus ad te véniat.

P. Dominus vobiscum.

A. Et cum spíritu tuo.

Arise, make a genuflection, and kneel on the lower step of the platform, near the corner of the Gospel side.

When the priest, having read the *Introit*, or beginning of the Mass, returns to the middle of the altar say with him alternately:

P. Kyrie eléison.
A. Kyrie eléison.
P. Kyrie eléison.
A. Christe eléison.
P. Christe eléison.
A. Christe eléison.
P. Kyrie eléison.
A. Kyrie eléison.
P. Kyrie eléison.

On the Ember days, and at some other times when the priest celebrates in purple vestments, he says immediately afteh the *Kyrie*:

P. Flectamus genua.
A. Leváte.

On these days, when there are several collects and lessons, answer *Amen* to each collect, and *Deo gratias* to each lesson.

Whenever the priest turns towards the people and says:

P. Dominus vobiscum.

Answer:

A. Et cum spíritu tuo.

At the end of the collects, or prayers, when the priest says:

P. Per omnia sæcula sæculorum.

Answer:

A. Amen.

Then follows the Epistle, at the end of which when the priest gives a sign, answer:

A. Deo grátias.

Now go from the Gospel side of the altar to the Epistle side, and when the priest goes to the middle of the altar, carry the missal, together with its stand or cushion, to the Gospel side and answer as follows:

P. Dominus vobiscum.

A. Et cum spíritu tuo.

P. Sequentia sancti Evangelii secundum N.

A. Gloria†tibi†Dómine†.

Here make the sign of the cross upon the forehead, mouth and breast.

When the priest pronounces the name of Jesus at the beginning of the Gospel, bow to the book and go to the Epistle side and remain standing during the Gospel. After the Gospel say:

A. Laus tibi, Christe.

When the priest uncovers the chalice, arise, get the cruets, and take them to the altar, on the Epistle side.

Replace the cruets and take the water, basin and towel for the washing of the priest's fingers. Return again to the Epistle side.

When the priest turns to the people and says:

P. Orate, fratres.

Say after a short pause:

A. Suscípiat Dóminus sacrifícum de mánibus tuis—ad laudem et glóriam nóminis sui—ad utilitátem quoque nostram,—totiúsque ecclésiæ suæ sanctæ.

Before the Preface the priest says:

P. Per omnia sæcula sæculorum.

A. Amen.

P. Dominus vobiscum.

A. Et cum spíritu tuo.

P. Sursum corda.

A. Habémus ad Dóminum.

P. Gratias agamus Domino Deo nostro.

A. Dignum et justum est.

When the priest bows and says the *Sanctus,* ring the bell three times.

After praying silently, the priest begins the *Pater noster,* first saying:

P. Per omnia sæcula sæculorum.

A. Amen.

Concluding the *Pater noster,* the priest says:

P. Et ne nos inducas in tentationem.

A. Sed libera nos a malo.

After another short prayer:

P. Per omnia sæcula sæculorum.

A. Amen.

P. Pax Domini sit semper vobiscum.

A. Et cum spíritu tuo.

When the priest says *Domine non sum dignus* ring the bell. After the last ablution and a short prayer the priest says:

P. Dominus vobiscum.

A. Et cum spíritu tuo.

The prayer concludes with

P. Per omnia sæcula sæculorum.

A. Amen.

P. Dominus vobiscum.

A. Et cum spíritu tuo.

P. Ite, missa est, *or* Benedicámus Domino.

A. Deo grátias.

During the Octave of Easter add twice *Alleluja.*

If the priest leaves the missal open, carry it to the Gospel side. If not, go to the Gospel side to hold the card for the last Gospel. At the beginning of the last Gospel the priest says:

P. Dominus vobiscum.

A. Et cum spiritu tuo.

P. Initium sancti Evangelii secundum Joannem.

A. Gloria†tibi†Dómine†.

At the end of the last Gospel say:

A. Deo grátias.

ORDINARY OF THE MASS.

Mass of St. John Berchmans.

At the foot of the altar.

A. In nomine Patris, et Filii, et Spiritus sancti. Amen.

P. Introibo ad altare Dei.

A. Ad Deum, qui lætificat juventutem meam.

P. Judica me, Deus, et discerne causam meam de gente non sancta: ab homine iniquo et doloso erue me.

A. Quia tu es, Deus, fortitudo mea: quare me repulisti? et quare tristis incedo dum affligit me inimicus?

P. Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt et adduxerunt in montem sanctum tuum, et in tabernacula tua.

A. Et introibo ad altare Dei ad Deum, qui lætificat juventutem meam.

P. Confitebor tibi in cithara, Deus, Deus meus: quare tristis es, anima mea? et quare conturbas me?

A. Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei, et Deus meus.

P. Gloria Patri, et Filio, et Spiritui Santo.

A. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

ORDINARY OF THE MASS.

Mass of St. John Berchmans.

At the foot of the altar.

P. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

P. I will go in to the altar of God.

A. To God, who giveth joy to my youth.

P. Judge me, O God, and distinguish my cause from the nation that is not holy; deliver me from the unjust and deceitful man.

A. For Thou art God my strength: why hast Thou cast me off? and why do I go sorrowful whilst the enemy afflicteth me?

P. Send forth Thy light and Thy truth: they have conducted me and brought me unto Thy holy hill, and into Thy tabernacles.

A. And I will go into the altar of God: to God, who giveth joy to my youth.

P. To Thee, O God, my God, I will give praise upon the harp; why are thou sad, O my soul? and why dost thou disquiet me?

A. Hope in God, for I will still give praise to Him, the salvation of my countenance, and my God.

P. Glory be to the Father, and to the Son, and to the Holy Ghost.

A. As it was in the beginning, is now, and ever shall be, world without end. Amen.

P. Introibo ad altare Dei.

A. Ad Deum, qui lætificat juventutem meam.

P. Adjutorium nostrum in nomine Domini.

A. Qui fecit cœlum et terram.

Confiteor of the Priest.

P. Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus sanctis et vobis, fratres, quia peccavi nimis cogitatione, verbo, et opere, mea culpa, mea culpa, mea maxima culpa. Ideo precor beatum Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistem, sanctos Apostolos Petrum et Paulum, omnes sanctos, et vos, fratres, orare pro me ad Dominum Deum nostrum.

A. Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam æternam.

P. Amen.

Confiteor of the People.

A. Confiteor Deo, omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus sanctis, et tibi, pater, quia peccavi nimis cogitatione, verbo, et opere, mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum,

P. I will go in to the altar of God.
A. To God, who giveth joy to my youth.
P. Our help is in the name of the Lord.
A. Who hath made heaven and earth.

Confiteor of the Priest.

P. I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael, the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the saints, and to you, brethren, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore, I beseech the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, and all the saints, and you, brethren, to pray to the Lord our God for me.

A. May Almighty God have mercy on thee, forgive thee thy sins, and bring thee to life everlasting.

P. Amen.

Confiteor of the People.

A. I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the saints, and to you, father, that I have sinned excedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, blessed

beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes sanctos et te, pater, orare pro me ad Dominum Deum nostrum.

P. Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducat vos ad vitam æsternam.

A. Amen.

P. Indulgentiam, absolutionem, et remissionem peccatorum nostrorum, tribuat nobis omnipotens et misericors Dominus.

A. Amen.

P. Deus tu conversus vivificabis nos.

A. Et plebs tua lætabitur in te.

P. Ostende nobis, Domine, misericordiam tuam.

A. Et salutare tuum da nobis.

P. Domine, exaudi orationem meam.

A. Et clamor meus ad te veniat.

P. Dominus vobiscum.

A. Et cum spiritu tuo.

P. Oremus.

Going up to the altar he says:

Aufer a nobis, quæsumus, Domine, iniquitates nostras: ut ad Sancta Sanctorum puris mereamur mentibus intoire. Per Christum Dominum nostrum. Amen.

Kissing the altar he says:

Oramus te, Domine, per merita sanctorum tuorum quorum reliquiæ hic sunt, et omnium sanctorum, ut indulgere digneris omnia peccata mea. Amen.

Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, and all the saints, and you, father, to pray to the Lord our God for me.

P. May Almighty God have mercy upon you, forgive you your sins, and bring you to life everlasting.

A. Amen.

P. May the Almighty and merciful Lord grant us pardon, absolution, and remission of our sins.

A. Amen.

P. Thou wilt turn, O God, and bring us to life.

A. And Thy people shall rejoice in Thee.

P. Show us, O God, Thy mercy.

A. And grant us Thy salvation.

P. O Lord, hear my prayer.

A. And let my cry come unto Thee.

P. The Lord be with you.

A. And with thy spirit.

P. Let us pray.

Going up to the altar he says:

Take away from us our iniquities, we beseech Thee, O Lord; that we may be worthy to enter with pure minds into the Holy of holies. Through Christ our Lord. Amen.

Kissing the altar he says:

We beseech Thee, O Lord, by the merits of Thy saints whose relics are here, and of all the saints, that Thou wouldst vouchsafe to forgive me all my sins. Amen.

Introit.

Custodivit anima mea testimonia tua, et dilexit ea vehemènter. Beati immaculati in via, qui ambulant in lege Domini. Gloria Patri, etc.

Kyrie.

P. Kyrie eleison.
A. Kyrie eleison.
P. Kyrie eleison.
A. Christe eleison.
P. Christe eleison.
A. Christe eleison.
P. Kyrie eleison.
A. Kyrie eleison.
P. Kyrie eleison.

Gloria

Gloria in excelsis Deo; et in terra pax hominibus bonæ voluntatis. Laudamus te; benedicimus te; adoramus te; glorificamus te. Gratias agimus tibi propter magnam gloriam tuam. Domine Deus, Rex cœlestis. Deus Pater omnipotens. Domine Fili unigenite, Jesu Christe; Domine Deus, Agnus Dei, Filius Patris, qui tollis peccata mundi, miserere nobis; qui tollis peccata mundi, suscipe deprecationem nostram; qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus sanctus; tu solus Dominus; tu solus altissimus, Jesu Christe, cum Sancto Spiritu, in gloria Dei Patris. Amen.

Introit.

My soul hath kept Thy testimonies; and hath loved them exceedingly. Blessed are the undefiled in the way, who walk in the law of the Lord. Glory be to the Father, etc.

Kyrie.

P. Lord have mercy.
A. Lord have mercy.
P. Lord have mercy.
A. Christ have mercy.
P. Christ have mercy.
A. Christ have mercy.
P. Lord have mercy.
A. Lord have mercy.
P. Lord have mercy.

Gloria

Glory be to God on high, and on earth peace to men of good will. We praise Thee; we bless Thee; we adore Thee; we glorify Thee. We give Thee thanks for Thy great glory. O Lord God, heavenly King, God the Father Almighty. O Lord Jesus Christ, the only-begotten Son; O Lord God, Lamb of God, Son of the Father, Who takest away the sins of the world, have mercy on us. Thou Who takest away the sins of the world, receive our prayer: Thou Who sittest at the right hand of the Father, have mercy on us. For Thou only art holy: Thou only art the Lord; Thou only, O Jesus Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

P. Dominus vobiscum.
A. Et cum spiritu tuo.
P. Oremus.

COLLECT.

Concede, quæsumus, famulis tuis Domine Deus, ejus innocentiæ ac fidelitatis exempla in tuo servitio sectari, quibus angelicus juvenis Joannes ætatis suæ florem consecravit. Per Dominum nostrum Jesum Christum Filium tuum, etc.
A. Amen.

LESSON.
Eccl. li, 17.

Confitebor, et laudem dicam tibi; et benedicam nomini Domini. Cum adhuc junior essem, priusquam oberrarem, quæsivi sapientiam palam in oratione mea. Ante templum postulabam pro illa, et usque in novissimis inquiram eam. Et effloruit tanquam præcox uva; lætatum est cor meum in ea. Ambulavit pes meus iter rectum, a juventute mea investigabam eam. Inclinavi modice aurem meam, et excepi illam. Multam inveni in me ipso sapientiam, et multum profeci in ea. Danti mihi sapientiam dabo gloriam. Consihatus sum enim ut facerem illam: zelatus sum bonum, et non confundar. Colluctata est anima mea in illa, et in faciendo eam confirmatus sum. Animam meam direxi ad illam, et in agnitione inveni eam. Possedi cum ipsa cor ab initio: propter hoc non derelinquar. Videte oculis

P. The Lord be with you.
A. And with thy spiirt.
P. Let us pray.

COLLECT.

Grant, we beseech Thee, O Lord God, that we may follow the example of that innocence and fidelity in Thy servcie with which the angelic youth John consecrated the flower of his age, through our Lord Jesus Christ, Thy Son, who with Thee liveth and reigneth in the unity of the Holy Ghost, God, world without end.
A. Amen.

LESSON.
Eccl. li, 17.

I will give thanks, and praise Thee and bless the name of the Lord. When I was yet young, before I wandered about, I sought for wisdom openly in my prayer. I prayed for her before the temple, and unto the very end I will seek after her. And she flourished as a grape soon ripe. My heart delighted in her My foot walked in the right way, from my youth up I sought after her. I bowed down my ear a little, and received her. I found much wisdom in myself and I profited much therein. To him that giveth me wisdom, will I give glory. For I have determined to follow her: I have had a zeal for good, and shall not be confounded. My soul hath wrestled for her, and in doing it I have been confirmed.

vestris quia modicum laboravi: et inveni mihi multam requiem.

A. Deo gratias.

Gradual.

Consummatus in brevi, explevit tempora multa. Placita enim erat Deo anima illius; propter hoc properavit educere illum de medio iniquitatum.

Alleluia, alleluia. Condemnat autem justus mortuus vivos impios, et juventus celerius consummata longam vitam injusti. Alleluia.

Before the Gospel.

Munda cor meum ac labia mea, omnipotens Deus, qui labia Isaiæ prophetæ calculo mundasti ignito: ita me tua grata miseratione dignare mundare ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.

Jube, Domine, benedicere.

Dominus sit in corde meo et in labiis meis, ut digne et competenter annuntiem Evangelium suum. Amen.

P. Dominus vobiscum.

A. Et cum spiritu tuo.

P. Sequentia sancti Evangelii secundum Matthæum.

A. Gloria tibi, Domine.

I directed my soul to her, and in knowledge I found her. I possessed my heart with her from the beginning, therefore I shall not be forsaken. Behold with your eyes how I have labored a little and have found much rest to myself.

A. Thanks be to God.

GRADUAL.

Being made perfect in a short space he fulfilled a long time. For his soul pleased God; therefore He hastened to bring him out of the midst of iniquities.

Alleluia, alleluia. Bnt the just that is dead condemneth the wicked that are living, and youth soon ended, the long life of the unjust. Alleluia.

Before the Gospel.

Cleanse my heart and my lips O Almighty God, who didst cleanse the lips of the prophet Isaias with a burning coal; and vouchsafe, through Thy gracious mercy, so to purify me, that I may worthily proclaim Thy holy Gospel. Through Christ our Lord, Amen. Vouchsafe, O Lord, to bless me.

The Lord be in my heart and on my lips, that I may worthily and in a becoming manner, announce His holy Gospel Amen.

P. The Lord be with you.

A. And with thy spirit.

P. The continuation of the holy Gospel according to St. Matthew.

A. Glory be to Thee, O Lord.

GOSPEL.

Matt. xix, 16.

In illo tempore: Ecce unus accedens ad Jesum, ait illi: Magister bone, quid boni faciam, ut habeam vitam æternam? Qui dixit ei: Quid me interrogas de bono? Unus est bonus, Deus. Si autem vis ad vitam ingredi, serva mandata. Dicit illi: Quæ? Jesus autem dixit: non homicidium facies: non adulterabis: non facies furtum: non falsum testimonium dices: honora patrem tuum et matrem tuam, et diliges proximum tuum sicut teipsum. Dicit illi adolescens: Omnia hæc custodivi a juventute mea; quid adhuc mihi deest? Ait illi Jesus: Si vis perfectus esse, vade, vende quæ habes, et da pauperibus, et habebis thesaurum in cœlo: et veni, sequere me.

A. Laus tibi Christe.

Kissing the Missal the priest says:

Per Evangelica dicta deleantur nostra delicta. Amen.

THE CREED.

Credo in unum Deum, Patrem omnipotentem, Factorem cœli et terræ, visibilium omnium et invisibilium. Et in unum Dominum Jesum Christum, Filium Dei unigenitum, et ex Patre natum ante omnia sæcula. Deum de Deo: lumen de lumine; Deum verum de Deo vero; genitum non factum, consubstantialem Patri, per quem omnia facta sunt. Qui propter nos homines, et

Gospel.

Matt. xix, 16.

At that time, behold one came and said to Him: Good Master, what good shall I do that I may have life everlasting? Who said to him: Why askest thou Me concerning good? One is good, God. But if thou wilt enter into life, keep the commandments. He said to Him: Which? And Jesus said: Thou shalt do no murder; thou shalt not commit adultery; thou shalt not steal; thou shalt not bear false witness; honor thy father and thy mother, and, thou shalt love try neighbor as thyself. The young man saith to Him: All these have I kept from my youth; what is yet wanting to me? Jesus saith to him: If thou wilt be perfect, go, sell what thou hast, and give to the poor, and thou shalt have treasure in Heaven; and come, follow Me.

A. Praise be to Thee, O Christ.

Kissing the Missal the priest says:

By the words of the Gospel may our sins be blotted out. Amen.

The Creed.

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only begotten Son of God, born of the Father before all ages. God of God; Light of light; true God of true God; begotten, not made, consubstan-

propter nostram salutem, descendit de cœlis, et incarnatus est de Spiritu Sancto, ex Maria Virgine: ET HOMO FACTUS EST. Crucifixus etiam pro nobis, sub Pontio Pilato passus et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in cœlum, sedat ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos et mortuous; cujus regni non erit finis. Et in Spiritum Sanctum, Dominum et vivificantem, qui ex Patre Filioque procedit; qui cum Patre et Filio simul adoratur et conglorificatur; qui locutus est per prophetas. Et enam sanctam catholicam et apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et expecto resurrectionem, mortuorum, et vitam venturi sæculi. Amen.

P. Dominus vobiscum.

A. Et cum spiritu tuo.

P. Oremus.

THE OFFERTORY.

O Domine, quia ego servus tuus: ego servus tuus et filius ancillæ tuæ: dirupisti vincula mea: tibi sacrificabo hostiam laudis.

At the Oblation.

Suscipe, sancte Pater, omnipotens æterne Deus, hanc immaculatam hostiam, quam ego, indignus famulus tuus, offero tibi, Deo

tial with the Father, by whom all things were made. Who for us men, and for our salvation, came down from Heaven, and became incarnate by the Holy Ghost of the Virgin Mary; AND WAS MADE MAN. He was crucified also for us, suffered under Pontius Pilate, and was buried. And the third day He rose again, according to the Scriptures, and ascended into Heaven; and sitteth at the right hand of the Father. And He shall come again with glory to judge both the living and the dead: of Whose kingdom there shall be no end. And in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father and the Son: who, together with the Father and the Son, is adored and glorified: who spoke by the prophets. And one holy Catholic and Apostolic Church. I confess one baptism for the remission of sins, and I expect the resurrection of the dead, and the life of the world to come. Amen.

P. The Lord be with you.

A. And with thy spirit.

P. Let us pray.

The Offertory.

O Lord, for I am Thy servant: I am Thy servant and the son of Thy handmaid. Thou hast broken my bonds: I will sacrifice to Thee the sacrifice of praise.

At the Oblation.

Accept, O Father Almighty, eternal God,

meo vivo et vero, pro innumerabilibus peccatis, et offensionibus, et negligentiis meis, et pro omnibus circumstantibus; sed et pro omnibus fidelibus christianis, vivis atque defunctis, ut mihi et illis proficiat ad salutem in vitam æternam. Amen.

He pours wine into the chalice, and a little water, saying:

Deus, qui humanæ substantiæ dignitatem mirabiliter condidisti, et mirabilius reformasti; da nobis per hujus aquæ et vini mysterium, ejus divinitatis esse consortes qui humanitatis nostræ fieri dignatus est particeps, Jesus Christus, Filius tuus, Dominus noster; qui tecum vivet et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.

Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam, ut in conspectu divinæ majestatis tuæ, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

In spiritu humilitatis, et in animo contrito, suscipiamur a te, Domine, et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

Veni, Sanctificator, omnipotens æterne Deus, et benedic hoc sacrificium, tuo sancto nomini præparatum.

this immaculate Host, which I, Thy unworthy servant, offer unto Thee, my living and true God, for my innumerable sins, offences, and negligences, and for all here present; as also for all faithful Christians, both living and dead, that it may be profitable for my own and for their salvation unto life eternal. Amen.

He pours wine into the chalice, and a little water, saying:

O God, who, in creating human nature, didst wonderfully dignify it, and hast still more wonderfully restored it; grant that, by the mystery of this water and wine, we may be partakers of His divinity who vouchsafed to become partaker of our humanity, Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. Amen.

We offer unto Thee, O Lord, the chalice of salvation, beseeching Thy clemency, that in the sight of Thy Divine Majesty it may ascend with the odor of sweetness, for our salvation and for that of the whole world. Amen.

In a spirit of humility, and with a contrite heart, may we be received by Thee, O Lord; and let our sacrifice be so made in Thy sight this day that it may please Thee, O Lord God.

Come, O Sanctifier, Almighty, Eternal God, and bless this sacrifice, prepared in Thy holy name.

At the washing of the hands.

Lavabo inter innocentes manus meas: et circumdabo altare tuum, Domine.

Ut audiam vocem laudis: et enarrem universa mirabilia tua.

Domine, dilexi decorem domus tuæ: et locum habitationis gloriæ tuæ.

Ne perdas cum impiis, Deus, animam meam: et cum viris sanguinus vitam meam.

In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.

Ego autem in innocentia mea ingressus sum: redime me, et miserere mei.

Pes meus stetit in directo: in ecclesiis benedicam te Domine.

Gloria Patri et Filio, et Spiritui Sancto, etc.

He returns to the centre and, bowing, says:

Suscipe, sancta Trinitas, hanc oblationem quam tibi offerimus ob memoriam passionis, resurrectionis, et ascensionis Jesu Christi Domini nostri: et in honorem beatæ Mariæ semper Virginis, et beati Joannis Baptistæ, et sanctorum Apostolorum Petri et Pauli, et istorum et omnium Sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem; et illi pro nobis intercedere dignentur in cœlis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

At the washing of the hands.

I will wash my hands among the innocent: and will compass Thy altar, O Lord.

That I may hear the voice of Thy praise: and tell of all Thy wondrous works.

I have loved, O Lord, the beauty of Thy house: and the place where Thy glory dwelleth.

Take not away my soul, O God, with the wicked: nor my life with bloody men.

In whose hands are iniquities: their right hand is filled with gifts.

But as for me, I have walked in my innocence: redeem me, and have mercy upon me.

My foot hath stood in the direct way: in the churches I will bless Thee, O Lord.

Glory be to the Father, etc.

He returns to the centre and, bowing, says:

Receive, O holy Trinity, this oblation, which we make to Thee in memory of the passion, resurrection, and ascension of our Lord Jesus Christ, and in honor of the blessed Mary ever Virgin, of blessed John Baptist, of the holy Apostles Peter and Paul, of these and of all the saints; that it may be available to their honor and our salvation; and may they vouchsafe to intercede for us in Heaven, whose memory we celebrate on earth. Through the same Christ our Lord. Amen.

Orate Fratres.

P. Orate, fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

A. Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiæ suæ sanctæ.

P. Amen.

The Secret and Preface.

Respice, misericors Deus, dona quæ offerimus recolentes animo caritatem, qua beatus Joannes inter hæc mysteria flagrabat. Per Dominum, etc.

P. Per omnia sæcula sæculorum.

A. Amen.

P. Dominus vobiscum.

A. Et cum spiritu tuo.

P. Sursum corda.

A. Habemus ad Dominum.

P. Gratias agamus Domino Deo nostro.

A. Dignum et justum est.

P. Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus. Qui cum unigenito Filio tuo et Spiritu Sancto unus es Deus, unus es Dominus: non in unius singularitate Personæ, sed in unius Trinitate substantiæ. Quod enim de tua gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis sen-

Orate Fratres.

P. Brethren, pray that my sacrifice and yours may be acceptable to God the Father Almighty.

A. May the Lord receive the sacrifice from thy hands, to the praise and glory of His name, to our benefit, and to that of all His holy Church.

P. Amen.

The Secret and Preface.

Look favorably, O merciful God, upon the gifts which we offer; while we recall to mind the love with which Blessed John was inflamed when assisting at these holy mysteries. Through, etc.

P. World without end.

A. Amen.

P. The Lord be with you.

A. And with thy spirit.

P. Lift up your hearts.

A. We have them lifted up unto the Lord.

P. Let us give thanks to the Lord our God.

A. It is meet and just.

P. It is truly meet and just, right and salutary that we should always and in all places give thanks to Thee, O holy Lord, Father Almighty, Eternal God. Who, together with Thy only begotten Son and the Holy Ghost, art one God and one Lord, not in a singularity of one Person, but in a Trinity of one substance. For that which

timus. Ut in confessione veræ sempiternæque Deitatis, et in personis proprietas, et in essentia unitas, et in majestate adoretur æqualitas. Quem laudant angeli atque archangeli, cherubim quoque ac seraphim, qui non cessant clamare quotidie, una voce dicentes:

Sanctus, sanctus, sanctus, Dominus Deus Sabaoth! Pleni sunt cœli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.

The Canon.

Te igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus ac petimus, uti accepta habeas et benedicas hæc dona, hæc munera, hæc sancta sacrificia illibata, in primis, quæ tibi offerimus pro Ecclesia tua sancta catholica quam pacificare, custodire, adunare et regere digneris toto orbe terrarum, una cum famulo tuo Papa nostro N., et Antistite nostro N., et omnibus orthodoxis, atque catholicæ et apostolicæ fidei cultoribus.

Commemoration of the Living.

Memento, Domine, famulorum famularumque tuarum, N. et N., et omnium circumstantium, quorum tibi fides cognita est, et nota devotio, pro quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium laudis,

by Thy revelation we believe of Thy glory, the same we believe of Thy Son, and the same of the Holy Ghost, without any difference or distinction. So that, in the confession of the true and eternal Deity, there is adored distinctness in the Persons, unity in Essence, and equality in Majesty. Whom the angels and archangels, the cherubim also and seraphim, do praise, who cease not daily to cry out with once voice saying:

Holy, holy, holy, Lord God of Sabaoth! Heaven and earth are full of Thy glory. Hosanna in the highest. Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

The Canon.

We therefore humbly pray and beseech Thee, most merciful Father, through Jesus Christ Thy Son, our Lord [*he kisses the altar*], that Thou wouldst vouchsafe to accept and bless these gifts, these presents, these holy unspotted sacrifices, which, in the first place, we offer Thee for Thy holy Catholic Church, to which vouchsafe to grant peace; as also to protect, unite, and govern it throughout the world, together with Thy servant N. our Pope, N. our Bishop, as also all orthodox believers and professors of the Catholic and Apostolic Faith.

Commemoration of the Living.

Be mindful, O Lord, of Thy servants,

pro se, suisque omnibus, pro redemptione animarum suarum, pro spe salutis et incolumitatis suæ: tibique reddunt vota sua æterno Deo, vivo et vero.

Communicantes, et memoriam venerantes, in primis gloriosæ semper Virginis Mariæ, Genitricis Dei et Domini nostri Jesu Christi: sed et beatorum apostolorum ac martyrum tuorum, Petri et Pauli, Andreæ, Jacobi, Joannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis et Thaddæi, Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmæ et Damiani, et omnium sanctorum tuorum; quorum meritis precibusque concedas, ut in omnibus protectionis tuæ muniamur auxilio. Per eundem Christum Dominum nostrum. Amen.

Hanc igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quæsumus, Domine, ut placatus accipias; diesque nostros in tua pace disponas, atque ab æterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. Amen.

The Consecration.

Quam oblationem, tu Deus, in omnibus, quæsumus, benedictam, adscriptam, ratam, rationabilem, acceptabilemque facere digneris: ut nobis corpus et sanguis fiat dilectissimi Filii tui Domini nostri Jesu Christi

men and women, and of all here present, whose faith and devotion are known unto Thee: for whom we offer, or who offer up to Thee this sacrifice of praise for themselves, their families and friends, for the redemption of their souls, for the hope of their safety and salvation, and who pay their vows to Thee, the eternal, living, and true God.

Communicating with and honoring in the first place the memory of the glorious and ever Virgin Mary, Mother of our Lord and God, Jesus Christ; as also of the blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy saints; by whose merits and prayers grant that we may be always defended by the help of Thy protection. Through the same Christ our Lord. Amen.

We therefore beseech Thee, O Lord, graciously to accept this oblation of our service, as also of Thy whole family; dispose our days in Thy peace, command us to be delivered from eternal damnation and to be numbered in the flock of Thine elect. Through Christ our Lord. Amen.

The Consecration.

Which oblation do Thou, O God, vouchsafe in all things to make blessed, approved,

Qui pridie quam pateretur accepit panem in sanctas ac venerabiles manus suas, et elevatis oculis in cœlum, ad te Deum Patrem suum omnipotentem: tibi gratias agens, benedixit, fregit, deditque discipulis suis, dicens: Accipite, et manducate ex hoc omnes. HOC EST ENIM CORPUS MEUM.

Elevation of the Host.

Simili modo postquam cœnatum est, accipiens et hunc præclarum calicem in sanctas ac venerabiles manus suas, item tibi gratias agens, benedixit, deditque discipulis suis, dicens: Accipite, et bibite ex eo omnes: HIC EST ENIM CALIX SANGUINIS MEI, NOVI ET ÆTERNI TESTAMENTI; MYSTERIUM FIDEI; QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM.

Hæc quotiescumque feceritis, in mei memoriam facietis.

Elevation of the Chalice.

Unde et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatæ passionis, necnon et ab inferis resurrectionis, sed et in cœlos gloriosæ ascensionis: offerimus præclaræ majestati tuæ, de tuis donis ac datis, hostiam puram, hostiam sanctam, hostiam immaculatam, Panem sanctum vitæ æternæ, et Calicem salutis perpetuæ.

ratified, reasonable, and acceptable, that it may become for us the Body and Blood of Thy most beloved Son, Jesus Christ our Lord.

Who, the day before He suffered, took bread into His holy and venerable hands, and with His eyes lifted up towards Heaven, unto Thee, O God, His Almighty Father, giving thanks to Thee, did bless, break, and give to His disciples, saying: Take, and eat ye all of this. FOR THIS IS MY BODY.

Elevation of the Host.

In like manner, after He had supped, taking also this excellent chalice into His holy and venerable hands, and giving Thee thanks, He blessed, and gave to His disciples, saying: Take, and drink ye all of this, FOR THIS IS THE CHALICE OF MY BLOOD OF THE NEW AND ETERNAL TESTAMENT; THE MYSTERY OF FAITH; WHICH SHALL BE SHED FOR YOU, AND FOR MANY, FOR THE REMISSION OF SINS.

As often as ye do these things, ye shall do them in remembrance of Me.

Elevation of the Chalice.

Wherefore, O Lord, we Thy servants, as also Thy holy people, calling to mind the blessed passion of the same Christ Thy Son, our Lord, His resurrection from hell, and glorious ascension into heaven, offer unto Thy most excellent Majesty, of Thy gifts and presents, a pure Victim, a holy Victim, an immaculate Victim, the holy bread of

Supra quæ propitio ac sereno vultu respicere digneris, et accepta habere, sicuti accepta habere dignatus es munera pueri tui justi Abel, et sacrificium Patriarchæ nostri Abrahæ, et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.

Supplices te rogamus, omnipotens Deus, jube hæc perferri per manus sancti angeli tui in sublime altare tuum, in conspectu divinæ majestatis tuæ, ut quotquot ex hac altaris participatione sacrosanctum Filii tui Corpus et Sanguinem sumpserimus, omni benedictione cœlesti et gratia repleamur. Per eundem Christum Dominum nostrum. Amen.

Commemoration of the dead.

Memento etiam, Domine, famulorum, famularumque tuarum N. et N., qui nos præcesserunt cum signo fidei, et dormiunt in somno pacis.

Ipsis, Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas, deprecamur. Per eundem Christum Dominum nostrum. Amen.

Nobis quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus, partem, aliquam et societatem donare digneris, cum tuis sanctis Apostolis et Martyribus; cum Joanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcel-

eternal life, and the chalice of everlasting salvation.

Upon which do Thou vouchsafe to look with favorable and gracious countenance, and to accept them, as Thou didst vouchsafe to accept the gifts of Thy just servant Abel, and the sacrifice of our patriarch Abraham, and that which Thy high priest Melchisedech offered to Thee, a holy sacrifice, an unspotted Victim.

We humbly beseech Thee, Almighty God, command these things to be carried by the hands of Thy holy angel to Thy altar on high, in the sight of Thy divine Majesty, that as many of us as, by participation at this altar, shall receive the most sacred Body and Blood of Thy Son, may be filled with every heavenly blessing and grace. Through the same Christ our Lord. Amen.

Commemoration of the dead.

Be mindful, O Lord, of Thy servants and handmaids, N. and N., who have gone before us with the sign of faith, and sleep the sleep of peace.

To these, O Lord, and to all that rest in Christ, grant, we beseech Thee, a place of refreshment, light, and peace. Through the same Christ our Lord. Amen.

To us, also, Thy sinful servants, who hope in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy holy Apostles and martyrs; with John,

lino. Petro Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastasia, et omnibus sanctis tuis: intra quorum nos consortium, non æstimator meriti, sed veniæ, quæsumus, largitor admitte. Per Christum Dominum nostrum.

At the little elevation.

Per quem hæc omnia, Domine, semper bona creas, sanctificas, vivificas, benedicis, et præstas nobis.

Per ipsum, et cum ipso, et in ipso, est tibi Deo Patri omnipotenti, in unitate Spiritus Sancti, omnis honor et gloria.

P. Per omnia sæcula sæculorum.

A. Amen.

P. Oremus.

PATER NOSTER.

Præceptis salutaribus moniti et divina institutione formati, audemus dicere: Pater noster, qui es in cœlis: sanctificetur nomen tuum: adveniat regnum tuum; fiat voluntas tua sicut in cœlo, et in terra. Panem nostrum quotidianum da nobis hodie: et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem.

A. Sed libera nos a malo.

P. Amen.

Libera nos, quæsumus, Domine, ab omnibus malis, præteritis, præsentibus, et futuris: et intercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beatis

Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicity, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and all Thy saints; into whose company we beseech Thee to admit us, not weighing our merits, but freely pardoning our offences. Through Christ our Lord.

At the little elevation.

By whom, O Lord, Thou dost always create, sanctify, quicken, bless, and give us all these good things.

Through Him, and with Him, and in Him, is unto Thee, God the Father Almighty, in the unity of the Holy Ghost, all honor and glory.

P. World without end.

A. Amen.

P. Let us pray.

PATER NOSTER.

Instructed by Thy saving precepts and following Thy divine institution, we make bold to say: Our Father who art in Heaven, hallowed be Thy name: Thy kingdom come: Thy will be done on earth, as it is in Heaven. Give us this day our daily bread: and forgive us our trespasses, as we forgive those who trespass againt us. And lead us not into temptation.

A. But deliver us from evil.

P. Amen.

Deliver us, we beseech Thee, O Lord, from all evils, past, present, and to come

Apostolis tuis Petro et Paulo, atque Andrea, et omnibus sanctis, da propitius pacem in diebus nostris; ut ope misericordiæ tuæ adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi.

Per eundem Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus.

P. Per omnia sæcula sæculorum.

A. Amen.

P. Pax Domini sit semper vobiscum.

A. Et cum spiritu tuo.

Hæc commixtio et consecratio Corporis et Sanguinis Domini nostri Jesu Christi fiat accipientibus nobis in vitam æternam. Amen.

Agnus Dei.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

Domine, Jesu Christe, qui dixisti Apostolis tuis: Pacem relinquo vobis, pacem meam do vobis, ne respicias peccata mea, sed fidem Ecclesiæ tuæ: eamque secundum voluntatem tuam pacificare et coadunare digneris: qui vivis et regnas Deus per omnia sæcula sæculorum. Amen.

and by the intercession of the blessed and glorious Mary ever Virgin, Mother of God, together with Thy blessed Apostles Peter and Paul, and Andrew, and all the saints, graciously grant peace in our days; that by the assistance of Thy mercy we may always be free from sin, and secure from all disturbance.

Through the same Jesus Christ Thy Son our Lord, who with Thee in the unity of the Holy Ghost liveth and reigneth God.

P. World without end.

A. Amen.

P. May the peace of the Lord be always with you.

A. And with thy spirit.

May this mingling and consecration of the Body and Blood of our Lord Jesus Christ be unto us that receive it effectual unto eternal life. Amen.

Agnus Dei.

Lamb of God, who takest away the sins of the world, have mercy on us.

Lamb of God, who takest away the sins of the world, have mercy on us.

Lamb of God, who takest away the sins of the world, grant us peace.

O Lord Jesus Christ, who saidst to Thy Apostles, Peace I leave with you, My peace I give unto you: regard not my sins, but the faith of Thy Church; and vouchsafe to it that peace and unity which is agreeable

Domine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu Sancto, per mortem tuam mundum vivificasti: libera me per hoc sacrosanctum Corpus et Sanguinem tuum ab omnibus iniquitatibus meis, et universis malis: et fac me tuis semper inhærere mandatis et a te nunquam separari permittas: qui cum eodem Deo Patre et Spiritu Sancto vivis et regnas Deus in sæcula sæculorum. Amen.

Perceptio Corporis tui, Domine Jesu Christe, quod ego indignus sumere præsumo, non mihi proveniat in judicium et condemnationem: sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam: qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus per omnia sæcula sæculorum. Amen.

The Communion.

Panem cœlestem accipiam, et nomen Domini invocabo.

Domine, non sum dignus ut intres sub tectum meum: sed tantum dic verbo, et sanabitur anima mea.

Taking the Sacred Host.

Corpus Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

to Thy will: Who livest and reignest God, world without end. Amen.

O Lord Jesus Christ, Son of the living God, who, according to the will of the Father, through the co-operation of the Holy Ghost, hast by Thy death given life to the world; deliver me by this, Thy most sacred Body and Blood from all my iniquities and from all evils; and make me always adhere to Thy commandments, and never suffer me to be separated from Thee: who with the same God and Father and Holy Ghost livest and reignest God world without end. Amen.

Let not the partaking of Thy Body, O Lord Jesus Christ, which I, unworthy, presume to receive, turn to my judgment and condemnation: but through Thy goodness may it be for me a safeguard and remedy, both of soul and body: Who with God the Father, in the unity of the Holy Ghost, livest and reignest God world without end. Amen.

The Communion.

I will take the Bread of Heaven, and call upon the name of the Lord.

Lord, I am not worthy that Thou shouldst enter under my roof: but only say the word and my soul shall be healed.

Taking the Sacred Host.

May the Body of our Lord Jesus Christ preserve my soul unto life everlasting. Amen.

Taking the chalice.

Quid retribuam Domino pro omnibus quæ retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo. Laudans invocabo Dominum, et ab inimicis meis salvus ero.

Drinking the chalice, he says:

Sanguis Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

For Communion of the people, after the *Confiteor.*

P. Misereatur vestri, omnipotens Deus, et dimissis peccatis vestris, perducat vos ad vitam æternam.

A. Amen.

P. Indulgentiam, absolutionem, et remissionem peccatorum vestrorum tribuat vobis omnipotens et misericors Dominus.

A. Amen.

Ecce Agnus Dei, ecce qui tollit peccata mundi. Domine, non sum dignus ut intres sub tectum meum; sed tantum dic verbo, et sanabitur anima mea. (*Thrice.*)

Giving Communion.

Corpus Domini nostri Jesu Christi custodiat animam tuam in vitam æternam. Amen.

At the Ablutions.

Quod ore sumpsimus, Domine, pura mente capiamus; et de munere temporali fiat nobis remedium sempiternum.

Taking the chalice.

What shall I render unto the Lord for all He hath rendered unto me? I will take the chalice of salvation, and call upon the name of the Lord. Praising, I will call upon the Lord, and I shall be saved from my enemies.

Drinking the chalice, he says:

May the Blood of our Lord Jesus Christ preserve my soul to life everlasting. Amen.

For Communion of the people, after the *Confiteor.*

P. May Almighty God have mercy upon you, forgive you your sins, and bring you to life everlasting.

A. Amen.

P. May the Almighty and merciful Lord give you pardon, absolution, and remission of your sins.

A. Amen.

Behold the Lamb of God, behold Him who taketh away the sins of the world. Lord I am not worthy that Thou shouldst enter under my roof; but only say the word, and my soul shal be heaed. (*Thrice.*)

Giving Communion.

May the Body of our Lord Jesus Christ preserve thy soul unto life everlasting. Amen.

At the Ablutions.

Grant, O Lord, that what we have taken with our mouth, we may receive with a pure mind; and of a temporal gift may it become for us an eternal remedy.

Corpus tuum, Domine, quod sumpsi, et sanguis quem potavi, adhæreat visceribus meis: et præsta, ut in me non remaneat scelerum macula, quem pura et sancta refecerunt sacramenta: qui vivis et regnas in sæcula sæculorum. Amen.

Communion.

Ego dilecto meo, et dilectus meus mihi, qui pascitur inter lilia. Inveni quem diligit anima mea: tenui eum, nec dimittam.

P. Dominus vobiscum.

A. Et cum spiritu tuo.

P. Oremus.

Post Communion.

Cœlesti epulo refectis præsta nobis quæsumus misericors Deus: ut beati Joannis vestigia sequentes, viam mandatorum tuorum dilatato corde curramus. Per Dominum, etc.

A. Amen.

P. Dominus vobiscum.

A. Et cum spiritu tuo.

P. Ite, missa est.

A. Deo gratias.

Placeat tibi, sancta Trinitas, obsequium servitutis meæ, et præsta; ut sacrificium quod oculis tuæ majestatis indignus obtuli,

May Thy Body, O Lord, which I have received, and Thy Blood which I have drunk, cleave to my inmost parts; and grant that no stain of sin may remain in me, who have been refreshed with pure and holy sacraments: Who livest and reignest world without end. Amen.

COMMUNION.

I to my beloved, and my beloved to me, who feedeth among the lilies. I found him whom my soul loveth; I held him and will not let him go.

P. The Lord be with you.

A. And with thy spirit.

P. Let us pray.

POST COMMUNION.

Grant, we beseech Thee, O merciful God, that we who have been refreshed at this heavenly banquet, may follow in the footsteps of blessed John, and eagerly run in the way of Thy commandments. Through Jesus Christ, etc.

A. Amen.

P. The Lord be with you.

A. And with thy spirit.

P. Go, the Mass is ended.

A. Thanks be to God.

O Holy Trinity, let the performance of my homage be pleasing to Thee; and grant that the sacrifice which I, unworthy though I be, have offered up in the sight of Thy Majesty may be acceptable to Thee, and

tibi sit acceptabile, mihique, et omnibus, pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.

The Blessing.

P. Benedicat vos omnipotens Deus, Pater, ✠ et Filius, et Spiritus Sanctus.
A. Amen.

The Last Gospel.

P. Dominus vobiscum.
A. Et cum spiritu tuo.
P. Initium sancti Evangelii secundum Joannem.
A. Gloria tibi, Domine.

In principio erat Verbum, et Verbum erat apud Deum; et Deus erat Verbum: hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil quod factum est. In ipso vita erat, et vita erat lux hominum, et lux in tenebris lucet, et tenebræ eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux: sed ut testimonium perhiberet de lumine. Erat lux vera quæ illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et

through Thy mercy be a propitiation both for myself and for all those for whom I have offered it. Through Christ our Lord.

The Blessing.

P. May Almighty God, the Father, the ✠ Son, and the Holy Ghost, bless you.
A. Amen.

The Last Gospel.

P. The Lord be with you.
A. And with thy spirit.
P. The beginning of the holy Gospel according to John.
A. Glory be to Thee, O Lord.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was made nothing that was made. In Him was life, and the life was the light of men: and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light of men: and the light shineth in enlightened every man that cometh into this world. He was in the world, and the world

mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri: his qui credunt in nomine ejus, qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. ET VERBUM CARO FACTUM EST, et habitavit in nobis; et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiæ et veritatis.

A. Deo gratias.

was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, He gave them power to be made the sons of God; to them that believe in His name, who are born, not of blood nor of the will of the flesh, nor of the will of man, but of God. AND THE WORD WAS MADE FLESH, and dwelt among us; and we saw His glory, the glory, as it were, of the only begotten of the Father, full of grace and truth.

A. Thanks be to God.

DIRECTIONS FOR SERVING AT VESPERS.

1. At least three altar boys are to serve; a censer-bearer and two acolytes. After they have bowed with the priest to the crucifix, they enter the sanctuary, headed by the censer-bearer, the acolytes carrying candlesticks with lighted tapers. They kneel with the priest on the lower step of the platform, the acolytes setting the candlesticks upon the outer ends of the platform, and extinguishing the lights.

They arise and make the genuflection with the priest, precede him to the seats, and take their places on either side of him, the censer-bearer at the left side of the left acolyte.

At the *Deus in adjutorium* they make the sign of the cross, and at the *Gloria Patri* they incline their heads, raising them again at the *Sicut erat.* They sit down with the celebrant.

2. At the beginning of the fifth Psalm the censer-bearer lights the candles for the acolytes, first bowing to the priest, and making a genuflection before the tabernacle; he then goes to the sacristy to get the censer with burning coal in it. The acolytes also arise, bow to the celebrant, get the candlesticks from the platform, make the genuflection, and place themselves far enough apart before the priest, facing

each other. When the choir has sung the *Deo gratias* after the chapter, the acolytes bow to the priest, go to the middle of the altar, genuflect, replace the candlesticks without extinguishing the lights, and return to their seats. At the beginning of the *Magnificat* the censer-bearer comes to the altar with the priest and the acolytes.

All genuflect together. The acolytes take up the candlesticks. The censer-bearer presents the incense to the priest, and holds up the uncovered censer. While the priest incenses the altar, the censer-bearer follows him, holding up his cope. Afterward the boy receives the censer at the Epistle side and, when the priest has returned to his place, incenses him three times, bowing to him before and after doing so. Then, after making a genuflection before the altar, he turns towards the people, whom he incenses with three swings, one to the middle, one to the right, and one to the left side. He returns to the middle of the altar, genuflects with the acolytes, carries the censer into the sacristy, and returns to his seat in the sanctuary. At the same time the acolytes with the candlesticks in their hands again place themselves before the celebrant as before. After the prayer they turn their faces towards the altar, and after the *Dominus vobiscum* they go to the middle of the altar, genuflect, replace the candlesticks, and return to the celebrant.

When the *Dominus det nobis suam pacem* has been sung, together with the answer, the censer-bearer and acolytes precede the priest to the middle of the altar, genuflect and remain standing during the *Antiphon,* the acolytes holding up the candlesticks. At the *Divinum auxilium* the censer-bearer gets the biretta for the priest, and all retire to the sacristy in the usual manner, unless Benediction of the Blessed Sacrament follows.

Benediction of the Blessed Sacrament.

After singing the *Divinum auxilium,* the priest puts on the stole. After the *Dominus vobiscum,* the acolytes go to the centre; there they genuflect with the censer-bearer and accompany him to the sacristy.

During the anthem of the Blessed Virgin they light the candles on the altar. They return to the sanctuary with the censer-bearer, and after genuflecting with him, kneel on either side of the altar. The censer-bearer stands or kneels in the middle behind the celebrant. If there are torch-bearers, these also accompany the censer-bearer to the sacristy, and returning, kneel at either side of him behind the celebrant.

If steps are used to place the Blessed Sacrament on the throne, the second acolyte will attend to this.

After the Blessed Sacrament has been placed on the throne the priest returns to the lowest step and bows. Then rising he puts incense in the cehser. The first acolyte should present the incense to the celebrant while the censer-bearer holds up the uncovered censer. Both the acolyte and censer-bearer should at this time stand to the right of the priest, the censer-bearer between the acolyte and the altar. Incense is put in the censer a second time, when the choir sings the words *Genitori, Genitoque.*

At the end of the *Tantum Ergo* the first acolyte should hand the priest the card with the prayer for Benediction. At the end of the prayer he should place the veil on the priest's shoulders, and where it is customary he may give notice of the Benediction by ringing the hand-bell.

VESPERS FOR SUNDAY.

Pater noster, Ave Maria (in secret).

V. Deus, in adjutorium meum intende.
R. Domine, ad adjuvandum me festina.
V. Gloria Patri, et Filio, et Spiritui Sancto.
R. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen. Alleluia.

From Septuagesima to Palm Sunday inclusive, is said: L

Laus tibi, Domine, Rex æternæ gloriæ.
Ant. Dixit Dominus.

In Paschal time, the Psalms are all said under this one Antiphon: *Alleluia.*

Psalm CIX. Dixit Dominus.

Dixit Dominus Domino meo: Sede a dextris meis:
Donec ponam inimicos tuos, scabellum pedum tuorum.
Virgam virtutis tuæ emittet Dominus ex Sion: dominare in medio inimicorum tuorum.
Tecum principium in die virtutis tuæ, in splendoribus sanctorum: ex utero ante luciferum genui te.
Juravit Dominus, et non pœnitebit eum: Tu es sacerdos in æterum, secundum ordinem Melchisedech.

Our Father, Hail Mary (in secret).

V. O God, come to my assistance.
R. O Lord, make haste to help me.
V. Glory be to the Father, and to the Son, and to the Holy Ghost.
R. As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia.

From Septuagesima to Palm Sunday inclusive, is said: L

Praise be to Thee, O Lord, King of everlasting glory,
Ant. The Lord said.

In Paschal time, the Psalms are all said under this one Antiphon: *Alleluia.*

Psalm CIX. Dixit Dominus.

The Lord said to my Lord: Sit thou at my right hand:
Until I make thine enemies thy footstool.
The Lord shall send forth the rod of thy power from out of Sion; rule thou in the midst of thine enemies.
Thine shall be the dominion in the day of thy power amid the brightness of the saints: from the womb before the day-star have I begotten thee.
The Lord hath sworn, and will not repent: Thou art a priest forever according to the order of Melchisedech.

Dominus a dextris tuis, confregit in die iræ suæ reges.

Judicabit in nationibus, implebit ruinas: conquassabit capita in terra multorum.

De torrente in via bibet: propterea exaltabit caput.

Gloria Patri, etc.

Ant. Dixit Dominus Domino meo: Sede a dextris meis.

Ant. Magna opera Domini.

Psalm CX. Confitebor tibi.

Confitebor tibi, Domine, in toto corde meo: in consilio justorum, et congregatione.

Magna opera Domini: exquisita in omnes voluntates ejus.

Confessio et magnificentia opus ejus: et justitia ejus manet in sæculum sæculi.

Memoriam fecit mirabilium suorum, misericors et miserator Dominus: escam dedit timentibus se.

Memor erit in sæculum testamenti sui: virtutem operum suorum annuntiabit populo suo.

Ut det illis hæreditatem gentium: opera manuum ejus veritas et judicium.

Fidelia omnia mandata ejus: confirmata in sæculum sæculi: facta in veritate et æquitate.

The Lord upon thy right hand, hath overthrown kings in the day of his wrath.

He shall judge among the nations, he shall fulfil destructions; he shall smite in sunder the heads in the land of many.

He shall drink of the brook in the way; therefore shall he lift up his head.

Glory be to the Father, etc.

Ant. The Lord said to my Lord: Sit thou at my right hand.

Ant. Great are the works of the Lord.

Psalm CX. Confitebor tibi.

I will praise thee, O Lord, with my whole heart: in the assembly of the just, and in the congregation.

Great are the works of the Lord: sought out are they unto all his pleasure.

His work is his praise and his honor: and his just endureth forever and ever.

The merciful and gracious Lord hath left a memorial of his marvelous works: he hath given meat to them that fear him.

He shall ever be mindful of his covenant: he shall show forth unto his people the power of his works.

That he may give them the heritage of the Gentiles: the works of his hands are judgment and truth.

Faithful are all his commandments; they stand fast forever and ever: they are done in truth and equity.

Redemptionem misit populo suo; mandavit in æternum testamentum suum.

Sanctum et terrible nomen ejus; initium sapientiæ timor Domini.

Intellectus bonus omnibus facientibus eum: laudatio ejus manet in sæculum sæculi.

Gloria Patri, etc.

Ant. Magna opera Domini: exquisita in omnes voluntates ejus.

Ant. Qui timet Dominum.

Psalm CXI. Beatus vir.

Beatus vir qui timet Dominum: in mandatis ejus volet nimis.

Potens in terra erit semen ejus: generatio rectorum benedicetur.

Gloria et divitiæ in domo ejus: et justitia ejus manet in sæculum sæculi.

Exortum est in tenebris lumen rectis: misericors, et miserator, et justus.

Jucundus homo qui miseretur et commodat, disponet sermones suos in judicio: quia in æternum non commovebitur.

In memoria æterna erit justus: ab auditione mala non timębit.

Paratum cor ejus sperare in Domino, confirmatum est cor ejus: non commovebitur donec despiciat inimicos suos.

Dispersit, dedit pauperibus: justitia ejus

He hath sent redemption unto his people: he hath commanded his covenant forever.

Holy and terrible is his name; the fear of the Lord is the beginning of wisdom.

A good understanding have they all that do thereafter; his praise endureth for ever and ever.

Glory be to the Father, etc.

Ant. Great are the works of the Lord: sought out are they unto all his pleasure.

Ant. He that feareth the Lord.

Psalm CXI. Beatus vir.

Blessed is the man that feareth the Lord: in his commandments he shall have great delight.

His seed shall be mighty upon earth; the generation of the righteous shall be blessed.

Glory and riches shall be in his house: and his justice endureth forever and ever.

Unto the righteous there hath risen up light in the darkness: he is merciful, compassionate, and just.

Acceptable is the man who is merciful, and lendeth: he will guide his words with judgment: he shall not be moved forever.

The just man shall be in everlasting remembrance: he shall not be afraid for evil report.

His heart is prepared to hope in the Lord: his heart is fixed: he shall not be moved until he look down upon his enemies.

He hath dispersed abroad, he hath given

manet in sæculum sæculi; cornu ejus exaltabitur in gloria.

Peccator videbit et irascetur; dentibus suis fremet et tabescet; desiderium peccatorum peribit.

Gloria Patri, etc.

Ant. Qui timet Dominum, in mandatis ejus cupit nimis.

Ant. Sit nomen Domini.

Psalm CXII. Laudate pueri.

Laudate, pueri, Dominum: Laudate nomen Domini.

Sit nomen Domini benedictum: ex hoc nunc et usque in sæculum.

A solis ortu usque ad occasum: laudabile nomen Domini.

Excelsus super omnes gentes Dominus: et super cœlos gloria ejus.

Quis sicut Dominus Deus noster, qui in altis habitat: et humilia respicit in cœlo et in terra?

Suscitans a terra inopem: et de stercore erigens pauperem:

Ut collocet eum cum principibus: cum principibus populi sui.

Qui habitare facit sterilem in domo: matrem filiorum lætantem.

Gloria Patri, etc.

Ant. Sit nomen Domini benedictum in sæcula.

Ant. Deus antem noster.

to the poor: his justice endureth• forever and ever: his horn shall be exalted in glory.

The sinner shall see it, and be wroth: he shall gnash with his teeth, and consume away: the desire of the wicked shall perish.

Glory be to the Father, etc.

Ant. He that feareth the Lord in his commandments hath great delight.

Ant. Blessed be the name.

Psalm CXII. Laudate pueri.

Praise the Lord, ye children; praise ye the name of the Lord.

Blessed be the name of the Lord: from this time forth for evermore.

From the rising up of the sun unto the going down of the same: the name of the Lord is worthy to be praised.

The Lord is high above all nations: and his glory above the heavens.

Who is like unto the Lord our God, who dwelleth on high: and regardeth the things that are lowly in heaven and on earth?

Who raiseth up the needy from the earth: and lifteth the poor from off the dunghill.

That he may set him with the princes: even with the princes of his people.

Who maketh the barren woman to dwell in her house: the joyful mother of children.

Glory be to the Father, etc.

Ant. Blessed be the name of the Lord forever.

Ant. But our God.

Psalm CXIII. In exitu Israel.

In exitu Israel de Ægypto: domus Jacob de populo barbaro.

Facta est Judæa sanctificatio ejus: Israel potestas ejus.

Mare vidit et fugit: Jordanis conversus est retrorsum.

Montes exultaverunt ut arietes: et colles sicut agni ovium.

Quid est tibi, mare, quod fugisti: et tu Jordanis, quia conversus es restrorsum?

Montes exultastis sicut arietes: et colles, sicut agni ovium?

A facie Domini mota est terra: a facie Dei Jacob.

Qui convertit petram in stagna aquarum: et rupem in fontes aquarum.

Non nobis, Domine, non nobis: sed nomini tuo da gloriam.

Super misericordia tua, et veritate tua: nequando dicant gentes: Ubi est Deus eorum?

Deus autem noster in cœlo: omnia quæcumque voluit fecit.

Simulacra gentium argentum et aurum: opera manuum hominum.

Os habent, et non loquentur; oculos habent, et non videbunt.

Psalm CXIII. In exitu Israel.

When Israel came out of Egypt, the house of Jacob from among a strange people.

Judea was made his sanctuary: and Israel his dominion.

The sea beheld and fled: Jordan was turned back.

The mountains skipped like rams: and the little hills like the lambs of the flock.

What aileth thee, O thou sea, that thou fledst, and thou Jordan, that thou wast turned back?

Ye mountains, that ye skipped like rams: and ye little hills like the lambs of the flock?

At the presence of the Lord the earth was moved: at the presence of the God of Jacob.

Who turned the rock into a standing water: and the stony hill into a flowing stream.

Not unto us, O Lord, not unto us: but unto Thy name give the glory.

For thy mercy and for thy truth's sake: lest the Gentiles should say, Where is their God?

But our God is in heaven: He hath done whatsoever He would.

The idols of the Gentiles are silver and gold: the work of the hands of men.

They have mouths and they shall not speak; they have eyes, and they shall not see.

Aures habent, et non audient: nares habent, et non odorabunt.

Manus habent, et non palpabunt: pedes habent, et non ambulabunt: non clamabunt in gutture suo.

Similes illis fiant qui faciunt ea: et omnes qui confidunt in eis.

Domus Israel speravit in Domino: adjutor eorum et protector eorum est.

Domus Aaron speravit in Domino: adjutor eorum et protector eorum est.

Qui timent Dominum speraverunt in Domino: adjutor eorum et protector eorum est.

Dominus memor fuit nostri: et benedixit nobis.

Benedixit domui Israel: benedixit domui Aaron.

Benedixit omnibus qui timent Dominum: pusillis cum majoribus.

Adjiciat Dominus super vos: super vos et super filios vestros.

Benedicti vos a Domino: qui fecit cœlum et terram.

Cœlum cœli Domino: terram autem dedit filiis hominum.

Non mortui laudabunt te, Domine: neque omnes qui descendunt in infernum.

Sed nos qui vivimus, benedicimus Domino: ex hoc nunc et usque in sæculum.

Gloria Patri, etc.

Ant. Deus antem noster in coelo: omnia quaccunque voluit.

They have hands, and they shall not feel: they have feet, and they shall not walk: neither shall they speak through their throat.

Let those that make them become like unto them: and all such as put their trust in them.

The house of Israel hath hoped in the Lord: He is their helper and protector.

The house of Aaron hath hoped in the Lord: He is their helper and protector.

They that fear the Lord have hoped in the Lord: He is their helper and protector.

The Lord hath been mindful of us: and hath blessed us.

He hath blessed the house of Israel: He hath blessed the house of Aaron.

He hath blessed all that fear the Lord: the least together with the greatest.

May the Lord add blessings upon you: upon you and upon your children.

Blessed be ye of the Lord: who hath made heaven and earth.

The heaven of heavens is the Lord's: but the earth hath he given to the children of men.

The dead shall not praise thee, O Lord: neither all they that go down into hell.

But we who live, bless the Lord: from this time forth for evermore.

Glory be to the Father, etc.

Ant. But our God is in heaven: He hath done whatsoever He would.

They have ears, and they shall not hear: they have noses, and they shall not smell.

Instead of this Psalm the following is sometimes said:

Psalm CVXI. Laudate Dominum.

Laudate Dominum, omnes gentes: laudate eum, omnes populi:

Quoniam confirmata est súper nos misericordia ejus: et veritas Domini manet in æternum.

Gloria Patri, etc.

In Paschal Time:—*Ant. Alleluia, allelúia, allelulia.*

Hymn.

Lucis Creator optime
Lucem dierum proferens,
Primordiis lucis novæ
Mundi parans originem.

Qui mane junctum vesperi
Diem vocari præcipis:
Illabitur tetrum chaos,
Audi preces cum fletibus.

Ne mens gravata crimine,
Vitæ sit exul munere,
Dum nil perenne cogitat,
Seseque culpis illigat.

Cœleste pulset ostium:
Vitale tollat præmium:
Vitemus omne noxium:
Purgemus omne pessimum.

Instead of this Psalm the following is sometimes said:

Psalm CXVI. Laudate Dominum.

Praise the Lord, all ye Gentiles, praise him, all ye people:
For his mercy is confirmed upon us: and the truth of the Lord endureth forever.
Glory be to the Father, etc.

In Paschal Time:—*Ant. Alleluia, alleluia, allelulia.*

Hymn.

O blest Creator of the light,
Who dost the dawn from darkness bring.
And framing Nature's depth and height,
Didst with the new-born light begin;

Who, gently blending eve with morn,
And morn with eve, didst call them day;
Thick flows the flood of darkness down;
O, hear us, as we weep and pray.

Keep thou our soulsfrom schemes of crime:
Nor guilt remorseful let them know;
Nor, thinking but on things of time,
Into eternal darkness go.

Teach us to knock at heaven's high door,
Teach us the prize of life to win:
Teach us all evil to abhor,
And purify ourselves within.

Præsta, Pater piissime,
Patrique compar Unice
Cum Spiritu Paraclito,
Regnans per omne sæculum. Amen.

V. Dirigatur, Domine, oratio mea.
R. Sicut incensum in conspectu tuo.

The Magnificat, or Canticle of the Blessed Virgin.

The proper. *Antiphon.*

Magnificat anima mea Dominum.

Et exultavit spiritus meus: in Deo salutari meo.

Quia respexit humilitatem ancillæ suæ: ecce enim ex hoc beatam me dicent omnes generationes.

Quia fecit mihi magna qui potens est: et sanctum nomen ejus.

Et misericordia ejus a progenie in progenies: timentibus eum.

Fecit potentiam in brachio suo: dispersit superbos mente cordis sui.

Deposuit potentes de sede: et exaltavit humiles.

Esurientes implevit bonis: et divites dimisit inanes.

Suscepit Israel puerum suum: recordatus misericordiæ suæ.

Sicut locutus est ad patres nostros: Abraham et semini ejus in sæcula.

Gloria Patri, etc.

Father of mercies, hear our cry:
Hear us, O sole-begotten Son!
Who, with the Holy Ghost most high,
Reignest while endless ages run. Amen.

V. Let my prayer, O Lord, be directed.
R. As incense in Thy sight.

THE MAGNIFICAT, OR CANTICLE OF THE BLESSED VIRGIN.

The proper *Antiphon.*

My soul doth magnify the Lord.

And my spirit hath rejoiced in God my Saviour.

Because He hath regarded the humility of His handmaid: for behold from henceforth all generations shall call me blessed.

Because He that is mighty hath done great things to me: and holy is His name.

And His mercy is from generation to generation: to them that fear Him.

He hath showed might with His arm: He hath scattered the proud in the conceit of their heart.

He hath put down the mighty from their seat: and hath exalted the humble.

He hath filled the hungry with good things: and the rich He hath sent empty away.

He hath received his servant Israel: being mindful of His mercy.

As He spake unto our fathers, to Abraham and to his seed forever.

Glory be to the Father, etc.

Here follow the *Antiphon,* the proper *Collect,* and the *Commemorations,* if any.

V. Benedicamus Domino.
R. Deo gratias.
V. Fidelium animæ per misericordiam Dei requiescant in pace.
R. Amen.

If *Compline* does not follow: after the *Pater Noster,* which is said secretly, the following V. is sung:

V. Dominus det nobis suam pacem.
R. Et vitam æternam. Amen.

Here follows the Antiphon of the Blessed Virgin proper for the season, if it is to be sung.
From the first Sunday in Advent to Christmas Day.

Alma Redemptoris Mater, quæ pervia cœli
Porta manes, et Stella maris, succurre cadenti,
Surgere qui curat, populo; tu quæ genuisti,
Natura mirante, tuum sanctum Genitorem:
Virgo prius ac posterius, Gabrielis ab ore,
Sumens illud Ave, peccatorum miserere.
V. Angelus Domini nuntiavit Mariæ.
R. Et concepit de Spiritu Sancto.

Oremus.

Gratiam tuam, quæsumus Domine, mentibus nostris infunde: ut, qui, angelo nuntiante, Christi Filii tui incarnationem cognovimus, per passionem ejus et crucem,

Here follow the *Antiphon,* the proper *Collect,* and the *Commemorations,* if any.

V. Let us bless the Lord.
R. Thanks be to God.
V. May the souls of the faithful, through the mercy of God, rest in peace.
R. Amen.

If *Compline* does not follow: after the *Pater Noster,* which is said secretly, the following V. is sung:

V. May the Lord grant us his peace.
R. And the life eternal.

Here follows the Antiphon of the Blessed Virgin proper for the season, if it is to be sung.

From the first Sunday in Advent to Christmas Day.

Mother of Christ, hear thou thy people's cry,
Star of the deep, and Portal of the sky!
Mother of Him who thee from nothing made;
Sinking we strive, and call to thee for aid.
Oh, by that joy which Gabriel brought to thee,
Thou Virgin first and last, let us thy mercy see.

V. The angel of the Lord declared unto Mary.
R. And she conceived of the Holy Ghost.

Let us pray.

Pour forth, we beseech Thee, O Lord, Thy grace into our hearts, that we, to whom the incarnation of Christ, Thy Son, was made known by the message of an angel, may, by

ad resurrectionis gloriam perducamur. Per eundem Christum Dominum nostrum. Amen.

V. Divinum auxilium maneat semper nobiscum.

R. Amen.

Pater noster (secreto).

From Christmas Day to the Purification the following V. and prayer are sung after the *Alma Redemptoris.*

V. Post partum virgo inviolata permansisti.

R. Dei Genitrix, intercede pro nobis.

Oremus.

Deus, qui salutis æterne, beatæ Mariæ virginitate fecunda, humano generi præmia præstitisti; tribue, quæsumus, ut ipsam pro nobis intercedere sentiamus, per quam meruimus auctorem vitæ suscipere, Dominum nostrum Jesum Christum Filium tuum.

R. Amen.

From the Purification until Easter.

Ave, Regina cœlorum
Ave, Domina angelorum,
Salve, radix, salve, porta,
Ex qua mundo lux est orta,
Gaude, Virgo gloriosa,
Super omnes speciosa;
Vale, O valde decora,
Et pro nobis Christum exora.

His passion and cross, be brought to the glory of His resurrection, through the same Christ, our Lord. Amen.

V. May the divine assistance remain always with us.

R. Amen.

Our Father (secretly).

From Christmas Day to the Purification.

V. After childbirth, Virgin, thou didst remain inviolate.

R. Intercede for us, O Mother of God.

Let us pray.

O God, who, by the fruitful virginity of Blessed Mary, hast given to mankind the rewards of eternal salvation: grant, we beseech Thee, that we may find her interceding for us, through whom we have deserved to receive the author of life, our Lord Jesus Christ, Thy Son, who liveth etc.

R. Amen.

From the Purification until Easter.

Hail Mary, Queen of Heaven above,
Whom radiant angels own and love!
Hail, fruitful root, hail Portal bright,
Whence streamed on earth celestial light.
Hail, glorious Maid, with beauty blessed,
Far lovelier than the loveliest;
Oh! crowned with grace and glory thus,
Pray, Mary, pray to Christ for us.

V. Dignare me laudare te Virgo sacrata.
R. Da mihi virtutem contra hostes tuos.

Oremus.

Concede, misericors Deus, fragilitati nostræ præsidium; ut qui sanctæ Dei Genitricis memoriam agimus: intercessionis ejus auxilio, a nostris iniquitatibus resurgamus. Per eundem Christum Dominum nostrum. Amen.

From Easter until Trinity.

REGINA CŒLI.

Regina cœli lætare, Alleluia.
Quia quem meruisti portare, Alleluia.
Resurrexit sicut dixit, Alleluia.
Ora pro nobis Deum, Alleluia.

V. Gaude et lætare Virgo Maria, Alleluia.
R. Quia surrexit Dominus vere, Alleluia.

Oremus.

Deus, qui per resurrectionem Filii tui Domini nostri Jesu Christi mundum lætificare dignatus es; præsta quæsumus, ut per ejus Genitricem Virginem Mariam perpetuæ capiamus gaudia vitæ. Per eundem Christum Dominum nostrum. Amen.

V. O deign to let me praise thee, holy Virgin!

R. And give me power against thy enemies.

Let us pray:

Grant us, O merciful God, a defense for our weakness, that we, who celebrate the memory of the holy Mother of God, may, by the help of her intercession, rise again from our iniquities through the same Christ our Lord. Amen.

From Easter until Trinity.

REGINA CŒLI.

O Queen of Heaven, rejoice, Alleluia.
For He Whom thou wast made worthy to bear, Alleluia.
Hath risen, as He said, Alleluia.
Pray for us to God, Alleluia.

V. Rejoice and be glad, O Virgin Mary, Alleluia.

R. For the Lord hath risen indeed, Alleluia.

Let us pray.

O God, who, by the resurrection of Thy Son, our Lord Jesus Christ, hast been pleased, to give joy to the whole world, grant, we beseech Thee, that through the intercession of the Virgin Mary, His Mother, we may receive the joys of eternal life, through the same Christ, our Lord. Amen.

From Trinity Sunday until Advent.

Salve Regina.

Salve, Regina, mater misericordiæ,
Vita, dulcedo, et spes nostra, salve.
Ad te clamamus exules filii Hevæ.
Ad te suspiramus gementes et flentes in hac lacrymarum valle.
Eia, ergo, advocata nostra, illos tuos misericordes oculos ad nos converte.
Et Jesum, benedictum fructum ventris tui nobis post hoc exilium ostende.
O clemens, O pia, O dulcis Virgo Maria.

V. Ora pro nobis, sancta Dei Genitrix.

R. Ut digni efficiamur promissionibus Christi.

Oremus.

Omnipotens, sempiterne Deus, qui, gloriosæ Virginis Matris Mariæ corpus et animam, ut dignum Filii tui habitaculum effici mereretur Spiritu Sancto cooperante præparasti: da ut cujus commemoratione lætamur, ejus pia intercessione ab instantibus malis, et a morte perpetua liberemur. Per eundem Christum Dominum nostrum. Amen.

From Trinity Sunday until Advent.

Salve Regina.

Hail holy Queen, Mother of Mercy, our life, our sweetness and our hope.

To thee do we cry, poor banished children of Eve, to thee do we send up our sighs, mourning and weeping, in this valley of tears.

Turn, then, most gracious advocate, thine eyes of mercy towards us.

And after this our exile show unto us the blessed fruit of thy womb, Jesus.

O clement, O loving, O sweet Virgin Mary.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us pray.

Almighty and eternal God, who, by the cooperation of the Holy Ghost, didst prepare the body and soul of the glorious Virgin Mother Mary, that she might become a worthy habitation for thy Son, grant that, as with joy we celebrate her memory, so by her pious intercession we may be delivered from present evils, and from everlasting death, through the same Christ, our Lord. Amen.

BENEDICTION OF THE MOST BLESSED SACRAMENT.

O salutaris Hostia,
  Quæ cœli pandis ostium:
Bella premunt hostilia:
  Da robur, fer auxilium.

Uni trinoque Domino
  Sit sempiterna gloria,
Qui vitam sine termino
  Nobis donet in patria. Amen.

It sometimes happens that a litany, or other hymns or canticles are here sung. Last of all is sung:

Tantum ergo sacramentum,
  Veneremur cernui;
Et antiquum documentum
  Novo cedat ritui;
Præstet fides supplementum
  Sensuum defectui.

Genitori, Genitoque
  Laus et jubilatio:
Salus, honor, virtus quoque
  Sit et benedictio;
Procedenti ab utroque
  Compar sit laudatio. Amen.

V. Panem de cœlo præstitisi eis.
R. Omne delectamentum in se habentem.

BENEDICTION OF THE MOST BLESSED SACRAMENT.

O saving Victim, opening wide
  The gate of heaven to man below:
Our foes press on from every side,
  Thine aid supply, Thy strength bestow.

To thy great Name be endless praise,
  Immortal Godhead, One in Three
O grant us endless length of days
  In our true native land with Thee. Amen.

It sometimes happens that a litany, or other hymns or canticles are here sung. Last of all is sung:

Down in adoration falling,
  Lo, the Sacred Host we hail:
Lo, o'er ancient forms departing,
  Newer rites of grace prevail;
Faith for all defects supplying
  Where the feeble senses fail.

To the everlasting Father,
  And the Son who reigns on high,
With the Holy Ghost proceeding
  Forth from each eternally,
Be salvation, honor, blessing,
  Might and endless majesty. Amen.

V. Thou gavest them bread from heaven.

R. Having in it the sweetness of every taste.

Oremus.

Deus, qui nobis sub sacramento mirabili passionis tuæ memoriam reliquisti: tribue, quæsumus, ita nos corporis et sanguinis tui sacra mysteria venerari, ut redemptionis tuæ fructum in nobis jugiter sentiamus. Qui vivis et regnas in sæcula sæculorum. Amen.

The priest now ascends the steps of the altar, and, covering his hands wth a silken veil, takes the Monstrance containing the Blessed Sacrament, and solemnly and in silence makes with it the sign of the cross over the kneeling people. Meantime a bell is rung by one of the assistants. After the Sacred Host has been replaced in the Tabernacle all rise and sing the following, or a verse of some hymn:

Psalm CXVI.

Laudate Dominum, omnes gentes: laudate eum, omnes populi.

Quoniam confirmata est super nos misericordia ejus: et veritas Domini manet in æternum.

Gloria Patri, et Filio, et Spiritu Sancto.

Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

Let us pray.

O God, who, under a wonderful Sacrament, hast left us a memorial of Thy passion: grant us, we beseech Thee, so to venerate the sacred mysteries of Thy Body and Blood that we may ever feel within ourselves the fruit of Thy redemption. Who livest and reignest, world without end. Amen.

The priest now ascends the steps of the altar, and, covering his hands wth a silken veil, takes thc Monstrance containing the Blessed Sacrament, and solemnly and in silence makes with it the sign of the cross over the kneeling people. Meantime a bell is rung by one of the assistants. After the Sacred Host has been replaced in the Tabernacle all rise and sing the following, or a verse of some hymn:

Psalm CXVI.

O praise the Lord, all ye nations: praise him all ye people.

For his mercy is confirmed upon us: and the truth of the Lord endureth forever.

Glory be to the Father, and to the San, and to the Holy Ghost.

As it was in the beginning, is now and ever shall be. Amen.

DAILY PRAYERS.

MORNING PRAYERS.

On rising make the sign of the Cross and say:
In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

When dressed, kneel and say:

My God, I adore Thee and I love Thee with all my heart.

I thank Thee for all Thy benefits to me, especially for having preserved me during the night.

I offer Thee whatever I shall do and suffer this day, in union with the actions and sufferings of Jesus and of Mary, with the intention of gaining all the Indulgences I can.

I propose to avoid today every sin, particularly (name the fault most likely to be committed), and I beg Thee for the love of Jesus to grant me perseverance. In all trials I will try to conform my will to Thy holy will, and to say "Lord, not my will but Thine be done."

My Jesus, be with me through the day. Dear Mother Mary, protect me. My guardian angel, lead me. All my heavenly patrons, and you especially, St. John Berchmans, help me.

Then add:

The Lord's Prayer.

Our Father, who art in Heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

The Hail Mary.

Hail Mary, full of grace; the Lord is with thee; blessed art thou among women, and blesed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

The Apostles' Creed.

I believe in God, the Father Almighty, Creator of heaven and earth, and in Jesus Christ, His only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried; He descended into hell; the third day He rose again from the dead; He ascended into Heaven, and sitteth at the right hand of God, the Father Almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Ghost, the holy Cath-

olic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

Conclude with:

Three *Hail Marys,* to obtain the gift of purity, and

O Mary, conceived without sin, pray for us who have recourse to thee.

ACTS DURING THE DAY.

When beginning to work or study, say:

My God, I offer Thee this work.

Before meals:

Bless us, O Lord, and these Thy gifts, which we are about to receive from Thy bounty. Through Christ our Lord. Amen.

After meals:

We thank Thee, O Lord, for these and all Thy blessings. Through Christ our Lord. Amen.

When tempted:

My Jesus, mercy. Mary, help me.

After falling into sin:

My God, I am sorry for having offended Thee, who art all good. May I never offend Thee again!

If the sin is a grave one, go as soon as possible to Confession.

The Angelus.

To be said morning, noon, and night, to remind us that God the Son became man for our salvation.

The Angel of the Lord declared unto Mary: And she conceived of the Holy Ghost. *Hail Mary,* etc.

Behold the handmaid of the Lord: Be it done unto me according to Thy word. *Hail Mary,* etc.

And the Word was made flesh: And dwelt amongst us. *Hail Mary,* etc.

V. Pray for us, O Holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us pray.

Pour forth, we beseech Thee, O Lord, Thy grace into our hearts; that we, to whom the incarnation of Christ, Thy Son, was made known by the message of an angel, may by His passion and cross be brought to the glory of His resurrection. Through the same Christ our Lord. Amen.

From Holy Saturday till eve of Trinity Sunday, instead of the Angelus, say standing:

The Regina Cœli.

Queen of Heaven, rejoice, Alleluia.

For He whom thou wast made worthy to bear, Alleluia.

Hath risen as He said, Alleluia.

Pray for us to God, Alleluia.

V. Rejoice and be glad, O Virgin Mary, Alleluia.

R. For the Lord hath risen indeed, Alleluia.

Let us pray.

O God, who through the resurrection of Thy Son, Jesus Christ our Lord, hast vouchsafed to give joy to the whole world; grant us, we beseech Thee, that through the intercession of the Virgin Mary, His Mother, we may attain the joys of eternal life. Through the same Christ our Lord. Amen.

NIGHT PRAYERS.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Our Father, Hail Mary, I believe in God.

Act of Thanksgiving.

O my God, I thank Thee for all Thy goodness to me this day, for having given me so many graces, and for having preserved me from so many dangers to soul and body. May my life show forth Thy praise!

Petition for Light.

O Holy Ghost, enlighten my mind that I may see clearly how I stand in the sight of Him, who will one day be my Judge.

Examine your thoughts, words, actions, and omissions of the day.

The Confiteor. (Page 41.)

The Christian Acts.

O my God, I believe in Thee, I hope in Thee, I love Thee above all things, because Thou art infinitely good and worthy of being loved. I grieve with my whole heart for having offended Thee; may I never offend Thee again!

Prayer for Protection.

Save me, O Lord, and my relatives, friends and all for whom I am bound to pray, save us waking, guard us sleeping, that we may watch with Christ and rest in peace.

V. Preserve us, O Lord, as the apple of Thine eye.

R. And protect us under the shadow of Thy wings.

Visit, we beseech Thee, O Lord, our dwelling, and drive from it all the snares of the enemy. May Thy holy angels dwell therein to preserve us in peace; and may Thy blessing be upon us forever. Through Jesus Christ our Lord. Amen.

Invocation.

St. Michael, the Archangel, my Guardian Angel, my heavenly patrons, all ye Angels and Saints, protect me in the combat, that I may not perish in the day of judgment.

Jesus, Mary and Joseph, I give you my heart, my soul, and my life.

Jesus, Mary and Joseph, assist me in my last agony.

Jesus, Mary and Joseph, may I breathe out my soul in peace with you.

May the divine assistance remain always with us.

May the souls of the faithful departed through the mercy of God rest in peace.

PREPARATION FOR CONFESSION.

Petition for Light.

Come, O Holy Ghost, and enlighten my mind that I may see the sins into which I have fallen since my last Confession, and give me grace to confess them as they really are in the sight of Him who will one day be my Judge.

Examination of Conscience.

1. Have I offended God by being careless and irreverent at Mass; by neglecting my morning and night prayer; by speaking slightingly of holy things or of the ministers of God, by using the name of God lightly or talking profanely?

2. Have I injured my neighbor by judging him rashly, talking against him, repeating stories, telling lies, by quarrelling, taking what did not belong to me, by disobey-

ing those who have authority over me, by giving scandal by word, action or omission?

3. Have I been guilty of vanity, human respect, anger, sloth, envy, evil thoughts and actions.

CONFITEOR. (Page 41.)

ACT OF CONTRITION.

O my God, I am heartily sorry for having offended Thee, who art all good and worthy of all my love. I firmly resolve with Thy holy grace never to offend Thee again, but to confess my sins, and to amend my life. My Jesus, mercy.

THANKSGIVING AFTER CONFESSION.

O my God, I thank Thee for having washed away all my sins with the Blood of Thy only-begotten Son. How patient hast Thou been with me, who have so often sinned against Thee. I do not deserve such mercy and kindness at Thy hands, but may I henceforth so live that I may not offend Thee any more Help me to avoid the occasions of sin, those places and persons through which I might be led astray.

My sweetest Jesus, be not my Judge, but my Saviour.

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the

beginning, is now, and ever shall be, world without end. Amen.

Say your penance if possible before leaving the church.

PREPARATION FOR HOLY COMMUNION.

Act of Faith.

O my Jesus, I firmly believe that Thou art really present, body, soul, blood and divinity, in the Holy Sacrament of the Altar I cannot perceive Thy presence with my senses, but I know that Thou art there by my faith which rests on Thy word, who canst not be deceived and wilt not deceive me. Thou hast said: "This is My Body; this is My Blood." I believe it as the truth of God. Lord, increase my faith.

Act of Confidence.

I come to Thee, my Jesus, relying upon Thy promises and obeying Thy command. Thou art the bread that cometh down from Heaven to be the food of the faithful. If any man eat of this bread, Thou shalt raise him up on the last day and he shall live forever. Let this, my Communion, be so made that it may be to me a pledge of a glorious resurrection and of eternal life.

Act of Love.

O my Jesus, how I should love Thee, who hast given such a crowning proof of

love for me by becoming my food in the Blessed Sacrament! Would that I might love The as Thy Mother Mary and all the saints loved Thee!

Act of Humility.

Lord, I am not worthy that Thou shouldst come under my roof, not worthy that Thou shouldst be my guest, for I cannot prepare for Thee a fitting resting-place. Yet I come as a beggar to a most kind benefactor, as a debtor to one to whom I owe everything, as one who is sick to the physician of souls, as a prodigal to his loving father. Lord, I am not worthy; be Thou my worthiness.

THANKSGIVING AFTER HOLY COMMUNION.

Act of Faith.

O my Jesus, true God and true Man, Thou hast come to dwell within my heart. Lord, it is all unworthy of Thee, who art the King of heaven and earth. What condescension, O my Jesus, to deign to come to me; what humility to be willing to be my guest; what amazing love to induce Thee to become my food. Blessed be Thou my Jesus, in the most Holy Sacrament of the Altar.

Act of Welcome.

O my Jesus, my love, my infinite good, my all, I welcome Thee. Cold was the stable in which Thou wast born; poor was the house in which Thou didst dwell; but colder and poorer still is my heart into which Thu hast. come to dwell. Oh, inflame it with that divine fire which Thou camest to cast on earth. Yet cold and poor as is my heart, my Jesus, I bid Thee welcome. Oh, abide with me!

Act of Thanksgiving.

What shall I render unto Thee, my Jesus, for all that Thou hast rendered to me? Would that I had the power to thank Thee as I ought! Would that I had the love of the seraphim to love Thee as I should!

O Sacrament most holy! O Sacrament divine!
All praise and all thanksgiving be every moment thine.

Before a crucifix.

Look down upon me, good and gentle Jesus, while before Thy face I humbly kneel, and with burning soul pray and beseech Thee to fix deep in my heart lively sentiments of faith, hope and charity, true contrition for my sins, and a firm purpose of amendment; the while I contemplate with great love and tender pity Thy five wounds, pondering over them within me

whilst I call to mind the words which David, Thy prophet, put on Thy lips: "They dug my hands and feet, they numbered all my bones."

St. Ignatius' Act of Orligation.

Take, O Lord, and receive all my liberty, my memory, my understanding, and all my will. Thou hast given me all that I am and all that I possess; I give all back to Thee, and deliver it to Thee to be entirely subject to Thy will. Only grant me Thy love and grace, and I am rich enough and ask for nothing more.

OCCASIONAL PRAYERS.

The Five Indulgenced Prayers of the Berchmans' Society.

I.

Most innocent St. John, I beseech thee, by thy wonderful purity of heart, to obtain for me the grace of imitating thee in so excellent a virtue. Oh, never allow me to lose it, but inspire me with a hatred for those faults which may in any way stain it.

Our Father. Hail Mary. Glory.

II.

Most modest St. John, by that most diligent guard which thou didst keep over thy senses, and which rendered thee so con-

spicuous in the eyes of the world, I beseech thee to obtain for me the grace of restraining my senses so that the poison of the accursed sin of impurity may never enter by them into my heart. *Our Father. Hail Mary. Glory.*

III.

Most obedient St. John, by thine assiduous care in keeping the rules of thy Institute, I beseech thee to obtain for me the grace to keep the commandments of God, and at least to hold in high esteem and reverence the evangelical counsels. *Our Father. Hail Mary. Glory.*

IV.

Most devout St. John, by that love which thou didst have for the most blessed Virgin Mary as thy mother, and for St. Aloysius Gonzaga, as thy brother, I beg thee to obtain for me a special devotion to St. Aloysius, my protector and model, and such a tender affection for the Blessed Virgin, that I may always exclam with thee: "I will never rest until I shall have obtained a tender love for my Mother Mary." *Our Father. Hail Mary. Glory.*

V.

Most fervent St. John, by thy marvelous devotion to the adorable mystery of the

altar and to Christ crucified, I beg thee to obtain for me so to reverence our Blessed Redeemer, that I shall be nowhere wanting, least of all in church, in due reverence to His Sacrament of Love, and that I may ever and everywhere glory in His Cross; that, having thus followed Him like a faithful disciple on earth I may deserve to enjoy Him forever with thee in Heaven

Our Father. Hail Mary. Glory.

Prayer for Grace.

Prevent, we beseech Thee, O Lord, our actions by Thy inspiration, and further them with Thy continual help; that every prayer and work of ours may always begin from Thee, and through Thee be likewise ended. Through Christ our Lord. Amen.

THE LITANY OF LORETTO.

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God, the Father of heaven, have mercy on us.
God, the Son, Redeemer of the world, have mercy on us.
God, the Holy Ghost, have mercy on us.
Holy Trinity, one God, have mercy on us.

Holy Mary,
Holy Mother of God,
Holy Virgin of Virgins,
Mother of Christ,
Mother of divine grace,
Mother most pure,
Mother most chaste,
Mother inviolate,
Mother undefiled,
Mother most amiable,
Mother most admirable,
Mother of good counsel,
Mother of our Creator,
Mother of our Saviour,
Virgin most prudent,
Virgin most venerable,
Virgin most renowned,
Virgin most powerful,
Virgin most merciful,
Virgin most faithful,
Mirror of justice,
Seat of wisdom,
Cause of our joy,
Spiritual vessel,
Vessel of honor,
Singular vessel of devotion,
Mystical rose,
Tower of David,
Tower of ivory,
House of gold,
Ark of the covenant,
Gate of heaven,
Morning star,
Health of the sick,
Refuge of sinners,
Comfortress of the afflicted,
Help of Christians,
Queen of angels,
Queen of patriarchs,
Queen of prophets,
Queen of apostles,
Queen of martyrs,
Queen of confessors,
Queen of virgins,
Queen of all saints,
Queen conceived without original sin,
Queen of the most holy Rosary,
Queen of peace,

Pray for us.

Lamb of God, who takest away the sins of the world, spare us, O Lord.
Lamb of God, who takest away the sins of the world, graciously hear us, O Lord.
Lamb of God, who takest away the sins of the world, have mercy on us.

Salve Regina.

Hail, Holy Queen, Mother of Mercy; our life, our sweetness, and our hope. To thee do we cry, poor banished children of Eve; to thee do we send up our sighs,

mourning and weeping in this vale of tears. Turn, then, most gracious Advocate, thine eyes of mercy towards us, and after this, our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary.

The Divine Praises.

Blessed be God.

Blessed be His Holy Name.

Blessed be Jesus Christ, true God and true Man.

Blessed be the Name of Jesus.

Blessed be His most Sacred Heart.

Blessed be Jesus in the most Holy Sacrament of the altar.

Blessed be the great Mother of God, Mary most holy.

Blessed be her holy and Immaculate Conception.

Blessed be the name of Mary, Virgin and Mother.

Blessed be St. Joseph, her most chaste spouse.

Blessed be God in His angels and in His saints.

In many places the Divine Praises are recited publicly before the Blessed Sacrament is replaced in the Tabernacle at the end of Benediction.

STATIONS OF THE CROSS

(A form for boys.)

1. Stand and name the Station.
2. Genuflect and say.

We adore Thee, O Christ, and we bless Thee.

Because by Thy holy Cross Thou hast redeemed the world.

3. Look at our Blessed Lord in the picture—how He suffers for us.
4. Then say:

Jesus meek and humble of Heart, make my heart like unto Thy Heart.

Eternal Father, I offer Thee the Precious Blood of Jesus in satisfaction for my sins, and for the wants of Holy Church.

5. Hail Mary, etc.

May the souls of the faithful departed through the mercy of God rest in peace. Amen.

HYMN TO ST. BERCHMANS.

By B. B., in the *Irish Messenger,* 1888.

Sing our gentle hero's greatness,
  Sing aloud his glorious praise,
To his throne in Heaven's mansions
  Let us hearts and hands upraise.
He will aid us, 'midst the dangers
  Which beset our path through life,
His example will sustain us
  In the ceaseless weary strife.

Youth angelic, deign to help us,
  E'er to tread thy footsteps sure,
Keep our minds and hearts unsullied,
  And our souls and bodies pure.
Teach us steadfast, true devotion,
  To our peerless Heavenly Queen,
May we to this Virgin Mother
  Ever be what thou hast been!

Bright exemplar of perfection,
  With thine aid we'll imitate
Thy unswerving love of duty,
  Of each rule and grace of state.
Like thee, faithful to the promptings
  Of God's spirit in our soul,
We shall strive with courage burning,
  To attain the Heavenly goal.

ST. JOHN BERCHMANS.

THE ALTAR-BOYS' MODEL.

In the quiet Belgian town of Diest, near the frontiers of Holland, there lived at the close of the sixteenth cntury an honest, hardworking shoemaker, by name, John Charles Berchmans. He dwelt with his wife and family in an ordinary two-story building, of the plainest kind, which is still standing. Were you to visit this quaint town, still guarded by its double earthen ramparts with grassy mounds, you would not be alone as you passed through the trench-like gates that lead to the city; for daily many visitors go to Diest, to see the old house, which has become the chief attraction of the place.

But why do memories cluster round this old house? Because here a son was born to John Charles Berchmans and his wife Elizabeth, and that son is a saint.

The saint was born here on March 13, 1599. At Baptism he was named John in honor of St. John the Baptist. The child had a quick temper, but, under the careful religious training of his mother, grew up as gentle as a lamb.

At a great sacrifice, his father placed him, when still very young, under the direc-

tion of Father Peter Emmerich, a monk of the Premonstratensian Order, who was in charge of the Church of Our Lady of Diest, and who had in his house a kind of seminary for the training of boys, who wished to become priests.

During the three years Berchmans spent in this school he won the admiration of all by his mature judgment, good conduct and love of. prayer. In fact, his whole time was taken up with study and prayers, which he knew well how to combine. He did not take part in the games in which boys of his age usually engaged, but it must not be imagined that he was therefore sad or disagreeable in disposition; on the contrary, he was always cheerful. He sacrificed the sports in order to have more time to study and to pray.

We are told by his teacher, Canon Emmerich, that he went to Communion twice a month—which is now one of the recommendations in the St. John Berchmans Sanctuary Society—as also on the feasts of our Lord and of the Blessed Virgin. He always prepared himself for this holy duty by many and fervent prayers.

In his great love for the God of the Eucharist he resembled strikingly the angelic youth St. Aloysius. When in the act of receiving Holy Communion there was something heavenly in his countenance. His deep recollection, the modesty of his down-

cast eyes and his sweet devotion were subjects of admiration for all who chanced to see him.

His love for our Lord in the Blessed Sacrament was remarkable even from his earliest years.

When only seven years of age, he worked hard to master the rudiments of learning. He was sometimes known to leave his bed before daybreak, and when his grandmother asked him why he did so, the little fellow answered with great simplicity: "I want to have the blessing of God on my lessons and so I serve two or three Masses before I go to school."

His greatest pleasure was to serve Mass. In priests, he saw the representatives of Jesus Christ and always conducted himself towards them with religious veneration. Even in the coldest winter weather he could hardly be induced to wear his hat in their presence.

Financial difficulties pressed upon John's father, who felt that he could no longer afford to send the boy to school. The expense was considerable; besides, he needed John's assistance. The family was growing and the mother was an invalid. This was a great trial to John, who begged to be permitted to pursue his studies that he might accomplish his desire of becoming a priest.

Just at this juncture news came from Melchin that one of the officials of the

Cathedral wanted a servant boy to wait upon him and the boarders he had in his house; the boy was to have the privilege of attending school.

At the age of fifteen John went to Mechlin to fill the position, and Canon Froymont soon discovered that he possessed a treasure in John.

In 1615, when the Fathers of the Society of Jesus opened a college in Mechlin, John was sent with the other boys from the Cathedral to attend the classes. John was admitted at once to the highest class, and soon distinguished himself by success in his studies, and much more by his unusual piety. He was enrolled among the members of the Sodality of our Lady and became a model Sodalist.

Brought into contact with the Fathers of the Society of Jesus, he became acquainted with their mode of life, and found that it corresponded with all his own aspirations. On reading the life of St. Aloysius, just published at the time, he felt a strong impulse to apply for admission into the Society.

First, however, he had recourse to prayer, and asked the advice of his confessor. He had Masses said, and gave in alms, whatever little pocket-money he had, that he might receive light from Heaven to decide the important matter of his vocation.

At length it was clear to him that God

called him to the Society of Jesus, and he wrote a beautiful letter to his parents, in which he tells them "how for three or four months our Lord has been knocking at the door of my heart. At first I would not open to Him. But seeing that, at my studies and on my walks, no matter what I might be doing, I always have felt myself impelled to settle my future state of life, after many Communions and many good works, I have come to the conclusion—yes, I am resolved —to serve our dear Lord, with His grace, in the religious life.

"It is not easy, I admit, for parents and friends to give up their children. But what would they do if our dear Lord—long may He spare them—were to call them to Himself? Sometimes, too, I keep thinking in my heart, if I saw before me, on the one hand, father, mother, sister, etc., and, on the other, God our Lord, with His—and as I trust, my own—Blessed Mother, and the former were saying to me: 'Dear child, stay with us, we beg of you, by the weariness and fatigues we have borne for you, etc.,' and Jesus Christ, on His side, were to say to me: 'I have been born and scourged, and crowned with thorns; and, last of all, have died on a cross for you. See here My five holy wounds! Have I not endured all this for you? Do you not know that I have fed your soul with My Sacred Body, and slaked its thirst with My Precious

Blood? And now will you prove so ungrateful to Me?' When I think of this, my dear parents, my heart is set on fire, and were it possible, I would this very moment fly to religion. My heart and my soul will never be at rest till they have found their beloved Master.

"But you will say: 'It is too soon. Wait till you have taken your degrees.' I ask you, if a poor man were to come begging at your door, and you were quite willing to give him something, and he were to say, 'I will come for it in a year or two';—he would not be sure you would give it to him then—would you not think him a fool and a madman? Are we not all beggars in God's sight? He is pleased now, after much prayer, out of His goodness, to give me the best of alms, a vocation to religion and to the Society of Jesus, the hammer of all heresies, the vessel of virtue and perfection; and shall I tread under foot this grace of my dear Lord and condemn it? It is doubtful whether our Lord would allow it to last for two years more. And perhaps I should hear from Him: 'I know you not.'

"So now, with my whole heart, I offer myself to Jesus Christ to fight under His colors. I hope you will not be so unreasonable as to oppose Him; I have read in history that the Egyptians offered their children to the crocodile, which they looked

on as a god, and that while it was eating them, the parents made high festival. In the same way, I hope, you will rejoice, and praise God, and thank Him that your son should be found worthy, not to be given to God, for he does not belong to you, but to be restored to Him. I commend myself to your good prayers, that our dear Lord may grant to me perseverance to the end of my life, and to you with me, hereafter, eternal life."

John's father went at once to Mechlin to dissuade him from entering religion. When the father failed to move John, he roundly rated John's confessor for having put the idea into the boy's head. The good priest answered the father so well that the latter seemed satisfied. The storm, however, was not yet over.

John was sent to the Franciscan convent in Mechlin, where a Franciscan friar, a relative of John's, was to do all he could to make the boy change his mind. To all the objections against his vocation, John gave clear replies, and when his relative still persisted in repeated attacks, John finally one day took the friar by the arm and showed him politely to the door.

His parents made a fresh appeal for delay, but John wrote his determination to go to the novitiate in two weeks' time. As a last resort his father told him that he would

not give him a penny to enable him to carry out his purpose.

"See, father," was John's answer, "if the very clothes I have on kept me back, I would strip them off, and follow Christ like the young man who cast away his linen cloth."

On the feast of Our Lady of Mercy, September 24, 1616, a good lay brother, who was busy working in the garden around the old palace of Charles V, which was now the noviceship for the Society of Jesus at Mechlin, was surprised to receive two youthful and voluntary assistants. They were Berchmans and his companion on their way to the novitiate. On seeing the good brother at work, John suggested that they could not better begin than by the practice of charity and humility, and so set to work with the brother until the Father Rector came out to welcome them.

In the novitiate Berchmans was a model for all; his progress, no doubt, being due to the principle which ruled his life and which he thus expressed: "Not so much the doing of great things, as doing well what one is told to do."

On September 25, 1618, he took the first vows of the Society of Jesus. During his novitiate his mother died and his father became a secular priest.

It was now determined to send John to the Roman College to make his studies.

Anxious to bid his father good-bye, he wrote, asking him to call and see him. The answer he received was, that his father had died one week before. This was a severe trial, which he bore well.

To reach Rome he set out in October and had to travel on foot a long journey through France and Italy. One incident in this journey was remembered with deep devotion by our Saint.

On Christmas eve the pilgrim caught the first view of the dome and towers of Loretto, and it was his privilege to assist at the midnight Mass, beneath the same roof that sheltered Mary and the child Jesus. The recollection of the young religious, who knelt through the long service, deeply impressed the pilgrims, who were attracted by his devotion.

On the last night of the year the pilgrims were welcomed at Rome by the Father General of the Society, and they were just in time to join in the *Te Deum,* which is sung at the close of each year in the Church of the Gesù in Rome.

On January 2, John took up his quarters in the Roman College, in a room once occupied by St. Aloysius, about twenty-five years before, and such was the life he led that many remarked that Aloysius had come again to live amongst them.

In the college, as in the novitiate, he had the charge of preparing the lamps. He

loved this occupation because the same task had been performed by St. Aloysius.

He had a special devotion to the Mother of God, and vowed to defend her Immaculate Conception. This vow he signed with his blood. To him we owe the little Rosary of the Immaculate Conception, now approved and indulgenced by the Church.

Here, as elsewhere, he showed his great devotion to the Blessed Sacrament and his love of serving Mass. It was then the custom in the Roman College for the students of philosophy to serve a Mass every morning. The one which fell to Berchmans was unusually long, and occupied a great deal of the time which was valuable to him for study. Yet he never thought of asking to have it changed; and when, after some time, a change was made, it was only to have him serve the Mass of a Father whose infirmities made him unable to fix any special hour for the purpose; so that our Saint was liable to be called at any hour of the morning, a thing which seriously interfered with his time of study. The sacristan expressed his sorrow at the great inconvenience, but Berchmans only replied with his usual composure: "Obedience can never be troublesome, dear brother; especially when it gives one the privilege of serving at the Holy Sacrifice of the Mass."

Early in August, 1621, he was attacked

by the insidious Roman fever and was obliged to go to the infirmary. On the feast of St. Lawrence, inflammation of the lungs set in and his strength rapidly gave way. He prepared most carefully for the reception of the last Sacraments. When the Rector came to give him Holy Communion he rose from his couch, dressed in his habit, and threw himself on his knees. Two lay brothers supported him, and as he knelt he made the following act of faith: "I declare that there is here really present the Son of God, the Father Almighty, and of the most Blessed Mary, ever Virgin; I protest that I wish to live and die a true son of our Holy Mother, the Catholic Apostolic, Roman Church, a true son of the Blessed Virgin Mary, a son of the Society." He then received Viaticum and Extreme Unction. At eight o'clock on Friday morning, August 13, 1621, with his eyes on his crucifix and with the holy names of Jesus and Mary on his lips, he went to his reward. His death was followed by an outburst of devotion in Rome, and an immense throng crowded around his remains and sought to secure some relic of the Saint.

Many miracles were wrought in Belgium and in Rome and crowned heads petitioned for his beatification. Pius IX published the decree on May 3, 1865. On the eleventh his relics were solemnly translated to their present resting place beneath the altar of

our Lady in the Church of the Roman College, opposite the splendid shrine of St. Aloysius.

On January 15, 1888, Leo XIII, amid the festivities of his Sacerdotal Jubilee, solemnly canonized the Belgian student.

One of the miracles used in the canonization of St. John Berchmans was wrought in the United States. On September 20, 1866, Miss Mary Wilson arrived at the Convent of the Sacred Heart, Grand Coteau, La. Driven from her home in London, Canada, by her Protestant parents, who were displeased on account of her conversion, she sought refuge as a postulant in the convent at Grand Coteau.

After a month of preparation, and on the eve of her reception among the novices, she was suddenly seized with a violent sickness. At last it became evident that there was no hope of recovery by natural means. A novena was at once begun in honor of Bl. John Berchmans. On December 14, the last day of the novena, the condition of the patient was most pitiable.

For forty days she had not taken an ounce of food; she took only a little tea or coffee, and the last eight days she had not been able to take even this. She was expected to die at any moment. Her limbs were cold and contracted, her mouth and tongue were raw and covered with clots of black blood; with the greatest difficulty the

Holy Viaticum was administered by giving her a small piece of the host. All the Sisters then retired to hear Mass except the infirmarian, who, seeing the patient calm, left her for a moment to attend the sick in the adjoining room.

In less than one hour after the reception of the Viaticum, the patient was entirely cured, restored to health, as she said, by St. John Berchmans, who appeared to her. Every symptom of the disease had passed away, and the next day she was going through the ordinary duty of Community-life; she would have done so on the day of her cure, but the Mother Superior thought it more prudent for her to remain in bed. The two doctors who attended her attributed her cure to supernatural agency, for, they said, she was beyond the reach of natural remedies. The entire Community and many visitors who had seen and known the patient attested the truth of the cure, so that its authenticity is beyond the shadow of a doubt.

At the time of the Saint's death at Rome in 1621, his heart was returned to his beloved province in Belgium, and it is kept in the church at Louvain. It is at a side altar, in a silver reliquary, and on his feast day, and at other times, is presented to the faithful for veneration. The case which contains it is heartshaped, arranged so that all that remains of the heart is visible.

The stairs leading to the room which the Saint occupied at Diest are encased in a cover of wood. In the centre of each step is a diamond-shaped piece of glass, thruogn which the wood of the original staircase is visible.

In memory of the Saint who had so often mounted these stairs, pilgrims are wont to ascend these steps on their knees. The room in which the Saint lived is almost bare. There is in it an altar where Mass is said, and the little four-paned window has been enriched with stained glass.

St. John is called the "Saint of the Common Life," but Pius IX gave him the title of "Patron of Altar-Boys."

He is the model the Church holds up to altar-boys. By following St. John Berchmans in his devotion to the altar and in the simple and faithful discharge of their ordinary duties at home, in school and in the church, they may be sure to obtain graces like to those which made him such a great Saint.

Manual of the St. John Berch-

man's Sanctuary Society

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